

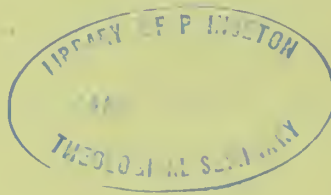
THE CHRONICLE

OF THE

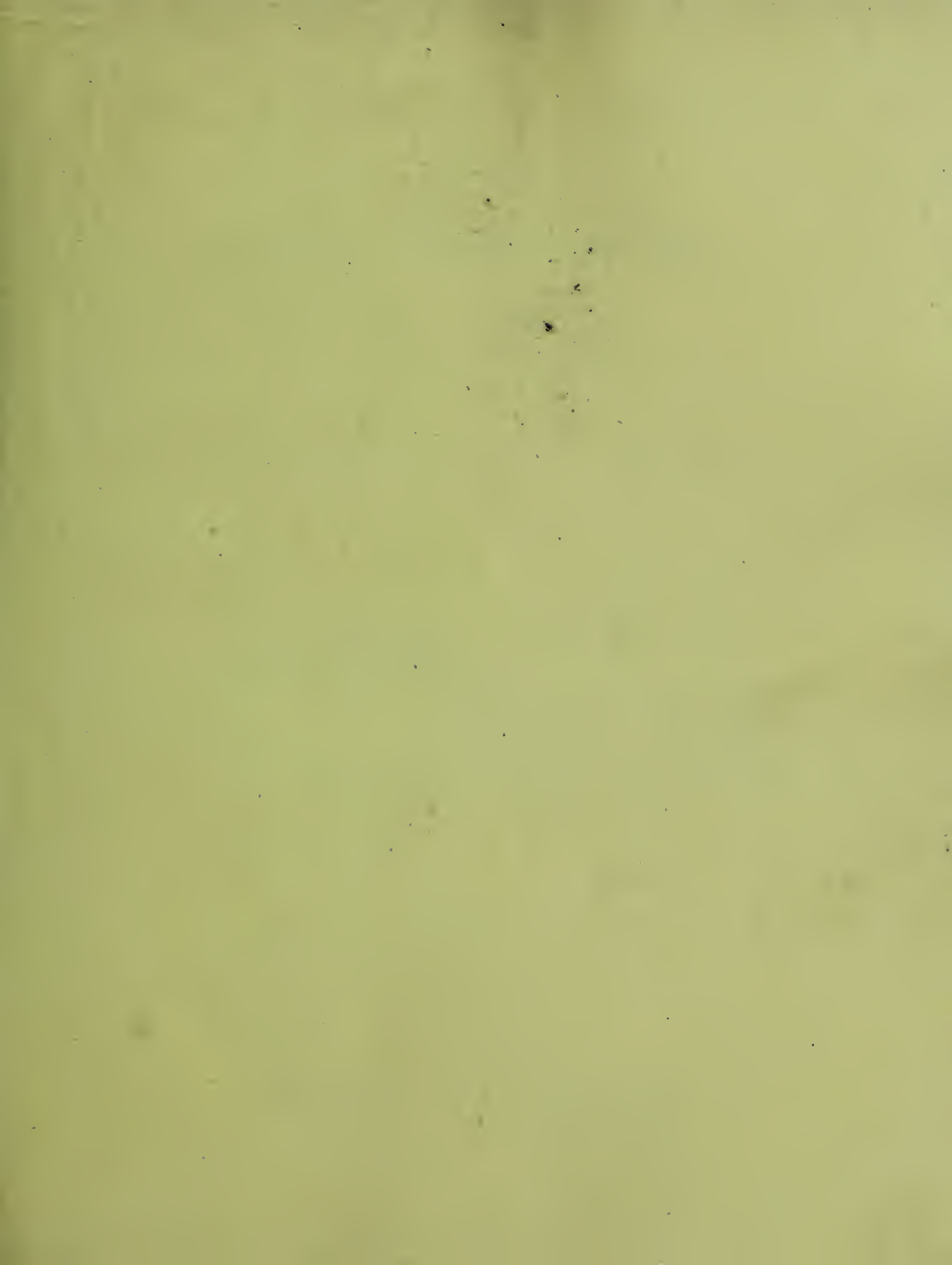


LONDON MISSIONARY SOCIETY

1892



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No. 5.—NEW SERIES.]

MAY, 1892.

[PRICE ONE PENNY.]

“THE WATCHERS’ BAND.”

THIS is the title given to a union of Christians who promise to plead with God at stated times on behalf of our London Missionary Society. It will include prayerful members in all our Churches who feel that the day of special blessing *has already* dawned, and are anxious that the Church at home and abroad may seize the opportunity of a fuller service, which will be honoured by a wider usefulness. Those who have watched the later developments of religious thought among the professors of ancient creeds, and have marked the solvent influences of Christian culture and civilisation on the superstitions of the heathen world, are convinced that God is *now* calling us to enter into these promised lands in the name of the Saviour to whom they have been given as an inheritance.

Not merely in one section of the Christian Church do we see this eager and expectant attitude: God has poured out “the spirit of supplications” in unusual measure on the whole Church in behalf of the missionary enterprise. The work of the Church Missionary Society is pressed urgently at the Throne of Grace by a large and increasing band of suppliants who form “The Gleaners’ Union.” From all parts of our own constituency has come the request for a fellowship among ourselves; and it is to meet that demand that our Directors are now organising

this “Watchers’ Band.” We note with great pleasure that it is not formed to galvanise our churches into prayerfulness, but to find utterance for a prayerful spirit which already exists and craves expression.

The Band takes its name from the familiar passage in Isaiah lxii. 6, 7: “I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night: ye that are the Lord’s remembrancers take ye no rest, and give Him no rest, till He establish and till He make Jerusalem a praise in the earth.”

Its members will pledge themselves to set apart every week some stated seasons, which shall be conscientiously observed, for intercession on behalf of our Society. In the Manual which explains the organisation the missionary fields under our care are grouped in four sections, and the members are asked to lay the special wants of one section before God in each week of the month. They will thus be pleading during the first week of the month for India, in the second week for China, in the third for Africa, and in the fourth for Madagascar, Polynesia, and New Guinea. Maps showing the districts in which the Society labours will be inserted in the Manual, and a great deal of information respecting our staff and the peculiar features of each district will be appended, so that, with such details before us, our prayers need not be vague, but definite and specific.

The Constitution of the Band is as follows, adopted by the Board of Directors, March 15th, 1892 :—

"That there shall be a Central Union in London, which shall keep a register of branches, and of the number of members in each branch, and of individual members not connected with a Branch Union ; issue membership booklets, cards, leaflets, and other literature ; arrange for annual and other meetings ; and generally initiate plans and methods for extending the work of the Union.

"That there shall be Branch Unions in as many of the Society's auxiliaries as can be induced to form them ; and that each Branch Union shall register its own membership and arrange its own proceedings, but shall maintain connection with the Central Union by using the same membership booklet and member's card, by circulating the same literature, and by keeping the Secretary of the Central Union informed of the number of its members.

"That the following shall be the agreement entered into by the members, viz. :—Recognising that I am called to fellowship with Christ in making known His Gospel to all the world, I will endeavour to pray each week for the work of the London Missionary Society, and as far as lies in my power to further its interests."

For further particulars apply to Miss Hebditch, Hon. Sec. of the Central Union, 14, Blomfield Street, London, E.C.

This movement is inspired by a deep consciousness of the fact that Christ has called us to stand with Him in the great work of redeeming the world from its sin, and translating men "from the bondage of corruption into the glorious liberty of the sons of God." No one will deny the fact, and the constituents of the Society show that they believe it by their generous gifts ; but possibly some may think that giving limits the responsibility of the Church at home, and that having furnished this quota, we must leave with Christ to use our money in His own way. Yet, surely prayer does take its place as one of the forms in which we can further this missionary work. When God suspended spiritual blessings over the Jewish Church, He waited to be inquired of by the house of Israel to do it for them. When the Holy Spirit hovered over the early Church, His descent came in answer to ten days of united prayer. When God would open the prison doors to Peter, He waited the united prayers of the Church. He tarried for the midnight prayers of Paul and Silas before the earthquake set them free. If, then, prayer is a link in the great chain of spiritual cause and effect, we are surely responsible to supply this factor, and to stir ourselves up to take hold on God. We

can readily imagine that our Lord loves to find Himself surrounded in this great work by earnest and sympathising helpers, who, having felt in themselves the unutterable blessedness of redemption, long that others may enjoy it too. Very small is our share in the work. Christ has borne the suffering incident to redemption, and only Christ can supply the power needed for salvation. We can only plead that the power may be put forth and humanity saved.

The salvation of the world is regarded by our Lord as of inestimable importance. It was worth His dying for it, and is surely worth our praying for it. Would He but lay it on our heart as heavily as it weighs on His own, enabling us to look at it through His eyes, and estimate it on His valuation, we should come very close to His side, and the whole missionary movement would assume an urgency in our thoughts which it has never had before. It passes our thought to understand the effect on Christ, and the results to men which will be realised by the completion of this great saving purpose. *To Christ* a restfulness which He cannot enjoy now, although He stands in heaven. He stands there like a shepherd with many of his flock still wandering in the dark and stormy night, or as a mother might stand on the shore with two or three of her children round her, and the rest on the sinking wreck. When shall Christ have the full joy for which He died, of gathering all the saved and presenting them as His brethren before the throne ? *To men* the completion of this purpose means righteous lives, pure hearts, peaceful homes, holy fellowships, and a boundless joy, all to follow present misery and shame, as meridian splendour follows the midnight gloom. Can our united, earnest prayers speed the day ?

When we stand with Christ in the next life, and see clearly how important a place prayer fills in spiritual operations, will our otherwise unspeakable bliss be in any degree modified by the reflection that we restrained prayer ; that while the design of salvation was so grand, the atonement so complete, the regenerative forces of the Holy Spirit so adequate, the Father's heart so eager in its love and longing, the one drag was our laxity in prayer ? Shall we feel a little ashamed in the presence of the glorious Redeemer that we hindered more than we helped Him ; a little abashed in the presence of those saved from heathen lands, as we remember how much longer they pined in their misery and sin than they would have done if we had pled for them ?

In this matter our supplications are worth even more

than our subscriptions; but if our prayers rise to the Mercy-seat our purses will be laid on the altar. The heathen know not that we are interceding for them; yet as many a wayward son or wandering girl is inclined, they know not why, to return to the parental home and heart, being really drawn by the unseen attractions of parental prayer, so shall the heathen be inclined through our prayers for them to stretch out their own hands unto God. When that result is reached and the causes seen, shall we not be thankful for the honour of having been enrolled in "The Watchers' Band"?

COLMER B. SYMES.

PROCEEDINGS OF THE BOARD.

Board Meeting, March 29th, 1892.—J. McLAREN, Esq., in the chair. Number of Directors present 51. Items of special interest:—

In response to an invitation from the Norwegian Missionary Society, that a Delegate be appointed to attend the celebration of its Jubilee at Stavanger in July, the Rev. G. Cousins was appointed to represent this Society, and to convey the fraternal greetings of the Directors, and their congratulations on the steady growth and marked prosperity of the Norwegian Missionary Society during the past fifty years.

The Rev. A. J. Wookey was invited to visit the Bakoba and Batauana tribes in the Lake Ngami region, South Africa, to decide upon a site for the establishment of a mission station, and to undertake the commencement of work in that part of the country.

An offer by Messrs. J. Curwen & Sons, to present a printing press for the Central Africa Mission, was gratefully accepted.

P. H. Pye Smith, Esq., M.D., F.R.S., was invited to become the Consulting Physician of the Society, in the room of the late Sir J. Risdon Bennett, M.D.

Board Meeting, April 12th, 1892.—J. McLAREN, Esq., in the chair. Number of Directors present, 52. Items of special interest:—

A Special Committee was appointed to consider the relative proportions in which the 100 new missionaries shall be assigned to the different missions.

Offers of service were accepted from the following (though in some cases subject to examination):—Messrs. R. Hughes (Brecon College), G. Williams (Hackney College), and D. D. Green (Bala-Bangor College); Misses A. E. Coombs (of Handsworth), E. E. Fooks (Tutor in the East London Institute, and cousin of Mrs. Grattan Guinness), M. L. Christlieb (daughter of Dr. Christlieb, of Bonn, and granddaughter of Mr. Weitbrecht, the missionary), and E. A. Arter.

It was agreed that a letter should be addressed to the Society's missionaries in India, commending to their special sympathy and help Mr. R. P. Wilder, M.A., of the Students' Volunteer Movement of America, who is going out to missionary work, in the first instance devoting himself to special effort to reach the students in the various colleges and schools. (See page 115.)

The Board approved the arrangements by the Benares District Committee, by which the Rev. A. Parker is to take charge for the present of the work which was under the care of the late Rev. J. Hewlett, M.A.

The Rev. R. J. Ward, of St. Helens, was appointed for work among the English-speaking natives of Madras, the Board being prepared to place the services of Mr. Ward at the disposal of the Congregational church at Davidson Street in that city, as their minister, under certain conditions.



FROM THE FOREIGN SECRETARY.

IT may perhaps interest some of the readers of the CHRONICLE to know that the reports of work which have reached me from the various stations amount in the aggregate to nearly two thousand quarto pages of writing. All these have to be read, digested, and converted into the annual report of the Society before the 1st of May. As all missionaries do not write with equal clearness, and some have a perverse liking for discarding the official paper supplied for the reports and writing on thin foreign paper, using both sides of the page, the task of reading the reports is not always easy. Add to this that these reports have to be read amidst all the constant demands of home and foreign correspondence and other official duties, and I shall perhaps be excused if I contribute no part of the editorial jottings this month.

R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

My first word is one of heartfelt gratitude. I warmly thank the many friends who have wished me God-speed in my new calling. I shall have hard work to live up to the expectations that some appear to have formed, but I shall try my best to prove worthy of the high trust now reposed in me.

When I assumed office, on April 1st, I found many members of the staff suffering from over-pressure, late hours, and the general discomfort induced by too much work. I was somewhat comforted on learning that the state of things was unusual, and was explained by the pouring in of money during the last week of the financial year. It was a heavy task to receive and acknowledge no less than £28,000 in such a brief time. Some may think it was a delightful start for me to begin when money was so abundant; but it really oppressed me, because I felt sure that many thousand pounds might have reached us a good deal earlier, and I am constrained to make at once a most earnest appeal to treasurers of churches and collectors, as well as to treasurers of auxiliaries, not to keep back by a single unnecessary day any money that is destined for our work. During the year we have to pay our bankers a large amount of interest for the money which they advance to us. A great deal, if not all of this might be saved if our friends would only put their gifts into the right channels without delay. This is no new request. May the new voice cause it to be heard and granted!

On the matter of accounts there is another suggestion. £600 is a large amount for the printing of our Annual Report. It might be considerably reduced if the auxiliaries would be content with our printing only summaries of their contributions, instead of the detailed lists. Several larger auxiliaries, such as Bristol and Manchester, have already adopted this plan, and have saved us many pages of most expensive printing. Where an auxiliary issues a local report, I trust the proposal will at once commend itself; and, ere long, it will become, I hope, the universal practice.

The Self-Denial Movement has been a great success. Up to the end of the year it brought in £9,662 1s. 5d., the number of churches contributing being 1,040, a very small proportion of the Congregational churches of the land. It has thus more than effaced the adverse balance with which the year began. In other ways, too, the movement has been beneficial. It has called attention to the spirit required for all Christian work. There are encouraging indications that this spirit will operate

for much more than a single week, as, indeed, it must if our Forward Movement is to be accomplished. It tends to form habit and to fix itself in character. Hence, to give only two instances, I received the other day £1 for the L.M.S., "as part of the result of regular self-denial, not only in one special week;" and also 2s. 6d. from "Little Charlie, who has saved it by eating dripping, instead of butter," which I imagine took more than one week.

But it is well to point out that our work demands a more serious form of self-denial than the giving of money and the knocking off of luxuries. The call to-day is for *men*—for men of education and training, and, above all, of spiritual power. I have found in some quarters an opinion that the great thing is to send out just anyone who comes, and that we may with light hearts cut short or dispense with the usual course of training and preparation. Surely we must have a little more patience and discernment. Evangelising is not easy at home or abroad, and, speaking generally, we must send out the most capable men.

It is necessary to state that the scheme for sending forth lay evangelists is not designed as a short cut into the mission-field. "It is not intended," to quote from its printed outline, "to be a means of sending out men of inferior education. The Directors will appoint only those whose mental training and spiritual experience warrant the expectation that they will be able in due time to take their places side by side with the other missionaries."

There will be two additions this year to our annual May meetings. On Wednesday, May 11th, a conversazione will be held at Cannon Street Hotel. It will afford a rare opportunity of personal intercourse with all our missionaries who are at home. On the following Saturday the children will make their demonstration in Exeter Hall. Their interest in missions deserves this recognition, and I hope we shall have the joy of seeing a crowded meeting.

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

ON another page there is a description of the newly inaugurated "Watchers' Band." The Members' Manual, price 4d., and the Members' Card, price 2d., will be on sale by Monday, May 2nd, and Miss Hebditch, the hon. sec., will be happy to receive orders for the same. Both the Manual and the Card are much admired by those who have seen them.

THE notice of Captain Hore's *Tanganyika*, which appeared in our April number, was written when proof sheets only were obtainable. The volume in its complete form, now to hand, enhances one's estimate of its worth. I congratulate both publisher and author on the exceptionally good illustrations which adorn the pages, and on the excellent get-up and style of the book as a whole.

ONE of the signs of awakened interest which is frequently manifesting itself just now is a desire for a list of the Society's publications. To meet this wish we have prepared a new list up to date. It will be found on the wrapper of this CHRONICLE.

MRS. ROBERT WHYTE, the editor of the *Quarterly News of Woman's Work*, has recently revised, I may almost say rewritten, her useful little tractate, *What are the Qualifications of a Lady Missionary*. All ladies whose hearts are drawn towards foreign mission work should obtain a copy of this. They would find it of great practical utility, and a safe guide as to the nature and demands of the work to which their thoughts are directed. I shall be happy to forward one to any lady applying for it.

ANOTHER *Young People's Missionary Letter* is ready for issue. This "Letter" appears twice a year. It is specially intended for young friends of the Society, who, either in the home or in connection with Sunday-schools, are trying to further the Society's great work. Should any juvenile auxiliary or young collector be accidentally overlooked, a letter to me calling attention to the oversight will receive prompt attention.

GEORGE COUSINS.

THE LATE REV. J. HEWLETT, M.A.

TESTIMONY OF THE NATIVE CHURCH AND COLLEGE TUTORS.

THE Rev. K. N. Dutt, in his dual capacity as minister of the London Mission Congregational Church at Benares, and as head master of the London Mission College, has sent us, "for the consolation of friends at home," copies of letters of condolence addressed to Mrs. Hewlett after the death of her much-honoured husband. To Mrs. Hewlett the Church wrote: "Your loss is great and irreparable, but ours is not less so, for dear Mr. Hewlett was to us for many years a most faithful and loving pastor, counsellor and friend. By his unwearied and zealous exertions, by his sincere and most earnest prayers, and by his vigorous and effective preaching of the simple and unvarnished truths of the Gospel, he was enabled to do lasting spiritual good to our souls. Many of us can now, with sincere gratitude and satisfaction, trace our real conversion to his lucid, unaffected, but heart-stirring and soul-convincing expositions of the Divine Scriptures, and to his noble, consistent, and loving Christian character. . . . The great aim of his heart had always been to make everybody happy. He was the friend of *all*. He threw open his doors to all his people, inviting them often to social gatherings, that they might learn to feel for one another, and be benefited by the higher tone of Christian thought and conversation, adopting at the same time proper means to enrich their souls with spiritual food, holy communion, and devout prayer.

Your lamented husband was admired, loved and honoured for the catholicity of his views and charity, and for his sincere love for all, not only by the people of his own Mission, but also by the missionaries and people of other missions of these provinces, as well as by Hindus and Mohammedans. The large attendance of all classes and grades of people at his funeral proves his popularity most satisfactorily. May the merciful God give us all grace and help to walk in the footsteps of the Lord Jesus as he walked, and may He also take special charge of you and your dear ones, and comfort and console you during all the days of your pilgrimage on earth, and prepare you for the joys and bliss of heaven."

The professors and teachers of the College feel that the University, and the cause of education in general, to which Mr. Hewlett was devoted heart and soul, have lost in him a firm supporter, but that they have lost in him an affectionate master and honourable colleague. He had endeared himself to them by his unvarying kindness and amiability of disposition. He had won their affection by the kindly interest he invariably evinced in their well-being.

"We cannot recount here the innumerable acts of kindness and goodwill with which his name is associated, and we now feel that a gap has been made which it would be hard to fill. We fully realise, to our sorrow, that his loss to us is irreparable. How much more, therefore, will your trials be!



BENARES SUNDAY SCHOOL.

Our hearts feel especially drawn towards you and your dear children in this time of your greatest earthly affliction.

"The Bible tells us, 'Cast thy burden upon the Lord, and He shall sustain thee.' May the gracious Almighty God comfort you and relieve you in this hour of your sore trial, and may He draw you closer and closer unto Himself, and keep you under His protection and care all the days of your sojourn on earth."



WALTHAMSTOW HALL.

THE annual meeting of the above Institution will be held at the London Mission House, Blomfield Street, E.C., on Tuesday, May 10th, at 12 o'clock.

The following list contains the names of forty-eight pupils who passed examinations during 1891. There were two failures in the College of Preceptors Examinations, and one in the Cambridge Local Examinations.

Cambridge Local Examinations.—SENIORS, CLASS II.: Cousins, M. E. (*Distinguished in Religious Knowledge and English*), Helm, J. E. (*Distinguished in English, German, and Music*), Smith, M. E. (*Distinguished in Religious Knowledge, English, and Music*), Wallock, E. M. (*Distinguished in Religious Knowledge*), Macdonald, E. G. CLASS III.: Sibree, A. D. (*Distinguished in English*), Taylor, A. H. SATISFIED THE EXAMINERS: Smith, E. A. M. (*Distinguished in Arithmetic*), Griffith, E. de G. JUNIORS, CLASS II.: Fishe, E. A. (*Distinguished in French and German*). CLASS III.: Emlyn, M. J. (*Distinguished in Religious Knowledge*), Fishe, M. E. SATISFIED THE EXAMINERS: Allen, W. S., Carey, M. R. E., Houlder, M. A., Saville, A. S. A., Vine, E. I. STUDENTS BETWEEN 16 AND 17 WHO HAVE SATISFIED THE EXAMINERS: Bate, E. B., Southgate, A. M. E., Williams, H. B., Wills, I. A. II.

College of Preceptors Examinations.—CLASS II.—DIVISION II.: Helm, A. K. W., Jones, E. M., Pearse, N. M. CLASS II.—DIVISION III.: Bulloch, B. M., Guyton, L. A. F., Williams, C. F., Peake, G. C., Fishe, J. M., Shipstone, F. E. CLASS III.—DIVISION I.: Cockin, E. J., Fishe, M. H., Richard, E. I. CLASS III.—DIVISION II.: Bulloch, M., Macintosh, E. M., Lawes, F., Allen, K. G., Shillidy, A. McE. CLASS III.—DIVISION III.: Summers, L. M., Bate, A. D., Fishe, N. E., Shipstone, M. E. B., Lawes, M., Roberts, G. E. S., Thomson, H. R., Barrow, E. J., Edge, A. L. M., Richard, M. C.

"GO YE INTO ALL THE WORLD."

(For the "Forward Movement.")

OH, men of England, awake! awake!
Your part in the glorious warfare take,
The toil, and danger, and sacrifice face,
For vict'ry is sure, though tedious the race.

The heathen world pleads with pitiful eyes,
With famishing souls it starves and dies,
It craves and prays us to come to its aid,
And Jesus, our Captain, the word hath said.

Oh, men of England, why hold ye back,
When in crowded cities ye work on the rack?
With brain, and muscle, and power, and might,
Ye gain the gold and forget the right.

With wear and tear of body and mind,
Working early and late your goal to find;
The rush, and the crush, and the struggle ye brave,
When power, or fortune, or fame ye crave.

Oh, men of pleasure, and wealth, and ease,
Ye miss the joy, and the phantom seize,
And time, and money, and hardship give,
When for sport, or amusement, or fashion ye live.

Oh, men of talent, our first and best,
Awake to the need, and stand the test.
In the cities of England ye clash and fall,
'Mid the surging crowd; there's not room for all.

Oh, pause 'mid the whirl of the city's din;
Oh, pause when the tide of pleasure sets in.
There are hunting-fields better far than these,
And prizes of human souls to seize.

Hush! The spirits of heaven brood o'er the world's
dearth,

As the dim moan of heathendom rises from earth.
Then awake, men of England, awake to the call,
For the armies of God are beekoning ye all.

Leave the rush after wealth, and the search for fame,
The hard work of pleasure or ease to gain:
For the time is short, and the day nearly run,
And the work of the world is yet undone.

For joy and endurance go hand in hand,
When by the Lord's side in battle ye stand;
But oh, when death comes, and this life is o'er,
It is vict'ry and joy for evermore!

M. A. S.

THE LATE HOME SECRETARY.

OUR readers will be pleased to have the excellent portrait of the Rev. Edward H. Jones, late Home Secretary of the Society, with which we herewith furnish them. On Tuesday, March 29th, Mr. Jones performed his last official act in the Board of Directors, and the Chairman (J. McLaren, Esq.) took the opportunity to refer in sympathetic and appreciative terms to the loving and loyal service which Mr. Jones has for so many years rendered to the Society. He was followed by the Revs. Dr. Kennedy and Dr. McEwan, and by Messrs. A. J. Shephard and A. Marshall, all of whom bore similar testimony, and endorsed and emphasised the cordial words that had been spoken by the Chairman. Mr. Jones, who was naturally affected by the incident, replied briefly, thanking those who had spoken for the kindly expressions they had used, and dwelling upon the joy that he had had in serving the Society to the very best of his power. He had entered upon his office in response to very earnest and pressing solicitation, and had sought in every possible way to maintain and strengthen the Society's interests.

Although Mr. Jones has retired from his official position, we are happy to announce that, during the great pressure preceding the Anniversary Services of the Society, he is placing his knowledge and valuable services at the disposal of his successor. We are also pleased to add that Mr. Jones' special aptitude and power in advocating the Society's claims and pleading on its behalf are still to be utilised, and that he will retain a place upon the Board as an Hon. Director of the Society. The following resolution is repeated from our May number of 1891—

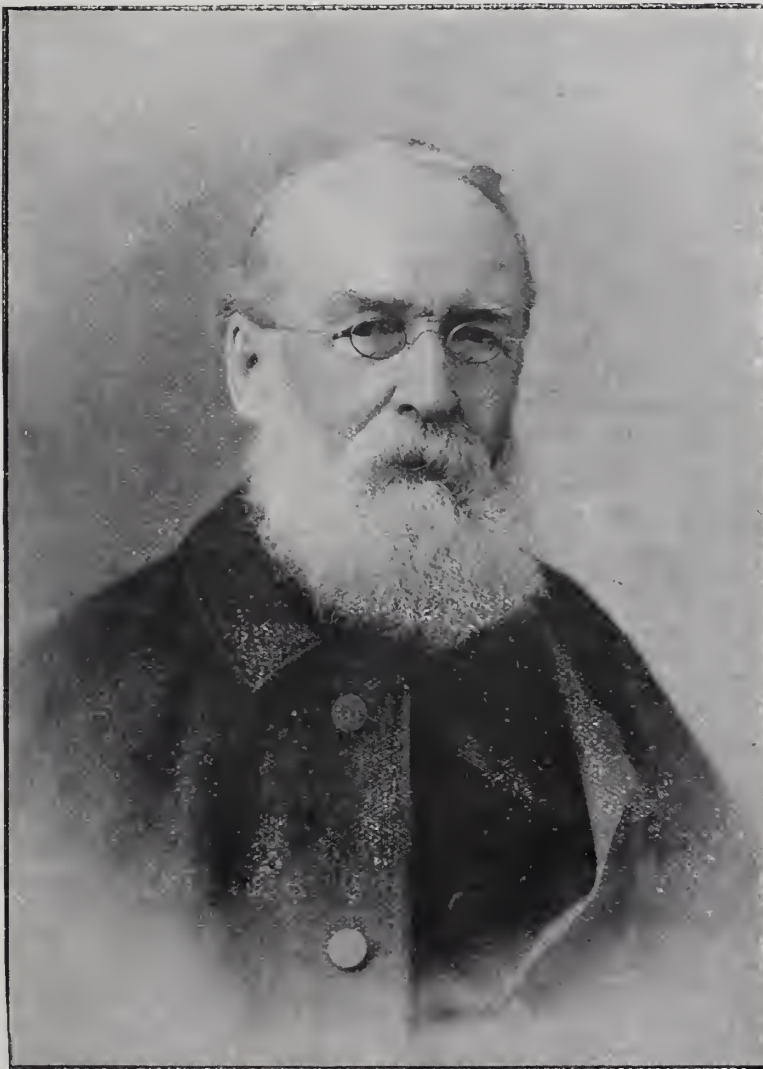
"That in accepting the resignation by the Rev. Edward H. Jones of the office which he has held as Home Secretary of the Society, the Directors desire to place on record their high appreciation of the Christian character of their colleague and friend, and of the faithfulness and consecration with which he has discharged the onerous duties devolving upon him during the sixteen years of his official connection with the Society, at first as Deputation Secretary, and since the

retirement of the late Rev. R. Robinson, in 1885, as Home Secretary.

"The courtesy, considerateness for others, and anxiety to further in every way the interests of the Society, which have uniformly distinguished Mr. Jones in all the somewhat delicate and often perplexing arrangements for which he has been responsible, have gained for him a high degree the esteem and affection alike of the constituents of the Society and of its missionaries; while, under his faithful and careful management, the expenditure connected with deputation work has been considerably reduced, without any diminution of the extent and efficiency of the work accomplished.

"The Directors greatly regret that the increasing demands of the Society's home organisation upon the diminished strength of their esteemed friend should seem to make it desirable for him to seek relief from the responsibility of office. They would assure him of their deep and sincere sympathy with him in the circumstances which have led to this decision, and would venture to express the hope that,

though finding it necessary to retire from his official position, Mr. Jones may yet be able to render much valuable service to the Society by pleading its cause as a deputation. They trust that, when released from the strain of his present arduous work, his health may be greatly renewed, and that he may be spared for many years to serve the churches and to extend the cause of the Divine Master, to whom his life is consecrated."



THE REV. EDWARD H. JONES.
(By permission of Messrs. Elliot & Fry.)

IN SEARCH OF THE REV. J. PARKER.

LI MING CH'UAN left Peking, December 8th, 1891, to proceed to T'a-tsz-kou, and, if necessary, to Ch'ao-yang, to find Mr. Parker. There had been a rebellion commencing to the north of Ch'ao-yang, resulting in the possession of that place and the reported seizure of Ta-tsz-kou by the rebels. Mr. Parker was known to have been in Ch'ao-yang, but no news of any kind had been received from or of him. After waiting in great anxiety for some time, it was decided to send a competent Chinaman to gather information, and by some means to see Mr. Parker face to face.

The first three days were uneventful. It was known that there might be some difficulty in his getting through the gate in the Great Wall, and an unsuccessful attempt had been made to secure a passport for him. Arriving at the guard-house immediately inside the gate, he was recognised by the official as having passed there in June, with Mr. Parker and myself. His name, too, was remembered. On stating the object of his journey proof was demanded, and a letter addressed in foreign handwriting was produced. He was then charged with being a Romanist spy, and permission to pass absolutely refused. He denied that he was a Romanist, but in vain. What proof had he? None. Much distressed at such a complete stoppage of his journey, he prayed for guidance. Almost immediately, one of the soldiers who had gathered round addressed him: "Are you not Li-hsien-sheng?" "Yes, who are you?" Further questioning revealed the fact that the soldier had heard him preach in one of our chapels. He at once told the official that Mr. Li was not a Romanist. Thus in such an unexpected manner was the desired proof provided. The official still adhered to his previous decision, but the soldier called Mr. Li to one side and asked how much money he would give to get past the gate. "How much do you want?" was the answer. "Two dollars." Mr. Li protested that he had only brought about seven for his whole journey. Finally, the soldier consented to take one dollar, which being paid, Mr. Li went on his way lighter in heart and purse. The next day he overtook a large body of soldiers on their way to Jehol. He was at once stopped, and ordered to carry a pair of baskets full of tea and opium equipage. He replied that he could not, but was told he must. Again he said that, being a scholar, he was not accustomed to carrying burdens, and could not do it. The answer was a drawing of pistols and swords, and a threat to kill him if he did not comply with their orders. He found it was useless to argue the point, and shouldered the burden. At the end of three miles he should have been relieved, but was ordered to carry the baskets another stage. By this time he was getting tired, for the burden weighed nearly a hundredweight. There was no relenting on the part of his temporary masters, and he had to follow. This stage was far worse than the first,

for nearly the whole distance was up a rocky defile, with a very steep part at the top. By the time he reached the stopping-place for the night, his nose and mouth were bleeding, his legs swollen, and feet also bleeding. He managed to reach one of the kangas, or brick bed-platforms, and fainted away. He was noticed by the innkeeper, who blamed the soldiers for thus treating one who was evidently a scholar. The altercation that ensued attracted the attention of the commander, who also condemned the soldiers' action. The doctor was sent for, who pricked Mr. Li more than ten times, according to the Chinese rules of arm-puncture, before he showed signs of returning consciousness. By morning he was somewhat better, but quite unfit for walking. The commander again came, and finding that he was going beyond Jehol, ordered a place to be found for him on one of the carts, and so he journeyed for a day and a half.

By the time Jehol was reached, Mr. Li felt quite able to resume his walking, thankful in heart that God had provided, so unexpectedly, such a considerate commander. Another day and a half brought him to Pakou, where were the first evidences of the death and destruction dealt out to the Romanists and their property. It is a large town, the main street of which is said to be six miles in length, but the officials either could or would not do anything to stop the insurgents. The day after passing this place he was at one point directed to a nearer road across the hills, and had just entered on it, when he was pursued by a small mounted official. His name and the object of his travelling were roughly demanded. He answered quietly and politely, when the officer explained that they had strict orders to examine every traveller, and detain him if thought suspicious. Further talk ensued, Mr. Li asking the officer's name and surname. Mr. Li then volunteered to give him a new name, or literary designation, better than the one he already had. The officer was delighted; a delight greatly increased when Mr. Li added that from what he knew of him he would prophesy that within three years he would have a higher official rank. The officer was now all cordiality, and insisted that Mr. Li should ride his pony. Mr. Li protested that it was quite unfit for him to be riding while the officer, in full costume, walked; but no denial would be taken, and ride Mr. Li did. When the end of the road they travelled together was reached, the official directed Mr. Li to an inn in the next town, where he would be received on mentioning his name. They parted after exchanging addresses. Mr. Li proceeded to the town, or rather large village, indicated, and inquiring for the inn, by name, from the first person he saw, found that he had reached his destination, and was speaking to the landlord. He had some difficulty in persuading the landlord to take him in, and prevailed only on mentioning the official's name. This village was the scene of the most serious massacre of Romanists. The story was told that four large jars had been found on the chapel premises con-

taining blood, and some round things said to have been human eyes; also, that in a cellar, or pit, a large quantity of children's bones had been found. From a proclamation afterwards seen, it was true that these jars and bones had been discovered, and that the contents were to be examined.

The next day T'a-tsz-kou was reached, but only through the help of an official messenger, who carried Mr. Li's bundle, and took him through the barrier at T'a-tsz-kou after it was closed for the night. Going to the inn within which are the mission quarters, inquiries were made at an eating-house next door, and Mr. Li was greatly comforted at hearing that Mr. Parker was safe in the inn. Leaving his companion to take the meal which he had promised to give, he went into the inn court, direct for the door leading to Mr. Parker's court. He pushed the door, but it did not open, and so great was his astonishment that he almost fell backwards. On feeling the door he found it was locked on the outside, proof positive that Mr. Parker was not there. He then sought the innkeeper, who told him that several days before Mr. Parker had sent a messenger from P'ing-fang-tz, where he was staying with an innkeeper, asking that a cart should be hired to fetch him, but that no cart could be obtained. Mr. Li inquired about Mr. Parker's goods, and learned that the commissioner, whose soldiers then filled the inn, had on his arrival demanded that the door leading to the private court should be unlocked, and, on going in, had also demanded that the rooms should be opened. This the innkeeper refused to do, as they were rented to the foreigner, whose boxes and other things were in the rooms. The official told him to hide the boxes elsewhere, saying that while he occupied the rooms the house would not be burned, as he would defend them. The innkeeper replied that if the rebels should burn the house with the goods inside, Mr. Parker would have no complaint against him, but should he return and find the house intact, but the contents missing or damaged, he would have just cause for complaint. For himself he dared not offend the foreigner, but if the official thought he dare, let him open the rooms, and dispose of the goods as he thought fit. The official decided to withdraw; the door was again locked, and the court returned to its wonted quietness.

As the inn was already more than full, the innkeeper found a lodging for Mr. Li in a neighbour's shop. Next morning, when proposing to start, he was told that it was quite out of the question for him to travel alone further east. Accordingly two men were hired to escort him sixty out of the remaining eighty-five miles. By this time it was afternoon. They had journeyed about seven or eight miles when they found they were going in a westerly instead of an easterly direction. Mr. Li, telling them they were blind leaders of the blind, sent them back, and, inquiring the right road at a cottage near, soon regained the road. He had only just done so when he saw a man going in the same direction as himself. On entering into conversation he found that it was

an old acquaintance that he had travelled with seven or eight years before. This acquaintance was acting as an official messenger, and was returning to Ch'ao-yang. Mr. Li's mind was now at rest, for his companion both knew the road and was known on it as well. He would thus be saved from stoppage and possible detention by the local police. On the way they passed places where the rebels had been committing their ravages, houses being burned and destroyed. Arriving at P'ing-fang-tz they went to the inn at which Mr. Parker had stayed, to find that after remaining at the innkeeper's private house for ten days he had returned to Ch'ao-yang, and from there gone on to Chin-chow and Tientsin. Mr. Li was now completely overcome. He had travelled all this long way and was not to see Mr. Parker after all. Moreover, his money was exhausted, and he did not know how the supply would be replenished. His companion cheered him by saying that if after reaching Ch'ao-yang the native Christian who had helped Mr. Parker could not or would not help him, he himself would pay all his expenses back to Peking. They reached Ch'ao-yang next day, and made for the inn occupied by Mr. Parker. The place was deserted but for an old man in charge. He told a tale of great grievance. After Mr. Parker had left, the three principal officials of the town had come to the inn demanding Mr. Parker. They were told that he had left for Chin-chow. They said they must find him. But as he was evidently not there they went away. Soon after they returned again, and then a third time, each time more excited, threatening the old man that his head should be taken off if he did not produce Mr. Parker. They added as a reason for their excitement that if the foreigner did not reach Tientsin all safe their own heads would be taken off.

Having sent word to the native Christian who had supplied Mr. Parker's pecuniary needs, they went to get their morning meal. In a very short time the convert arrived, and insisted that Mr. Li should go to his house to stay. Here he heard the story of Mr. Parker's escape, and of the greatly improved position of the Christians, since the officials had shown such extraordinary eagerness as to the safety of their pastor. The kindness of the convert was most cheering. He at once offered all the money needed to get back to Peking, gave Mr. Li a pair of socks and a pair of shoes, kept him, free of expense, for the two days he was there, sent for Mr. Parker's servant to escort him two days' journey homeward, and on the servant expressing fear that he might have difficulty in getting back alone, sent his own shop assistant to go for company. One other Christian was seen beside the servant. This man, on inquiring timidly as to the future prospects of Christianity, was told by Mr. Li that he need not fear, for as long as heaven and earth lasted so long would Christianity continue.

The return journey to Peking was without difficulty. An attempt to go by way of Tientsin proved that the road was not open. The only incident to be mentioned is that Mr. Li's companion to Ch'ao-yang joined him on leaving, this time driving a donkey, and kept him company the whole way to Peking. They arrived safely, Mr. Li having been away thirty-one days.

THE STORY OF THE TRAVANCORE MISSION.—*Continued.*

BY REV. S. MATEER, F.L.S., OF TREVANDRUM.

AFTER the departure of Ringeltaube, the Mission was left for nearly two years without a head; but the

converts continued faithful till the arrival of Rev. Charles Mead in the beginning of 1818, who had been appointed in anticipation of Ringeltaube's departure, and who afterwards laboured for thirty-six years in Travancore. For a few months he was aided by Richard Knill, and they, in January, 1819, laid the foundation of the great church at Nagercoil—the largest mission church in South India—measuring in total length 137 feet, and 66 feet in breadth—a work of great faith while still the converts were so few, and which has provided the only large building in the Mission for united and special meetings. Of this great work, Col. Welsh, in his "Reminiscences," remarked: "If it be ever finished, I cannot conceive how the missionaries propose to fill it in such a neighbourhood"! But now, not only is that building sometimes filled to overflowing, but a special

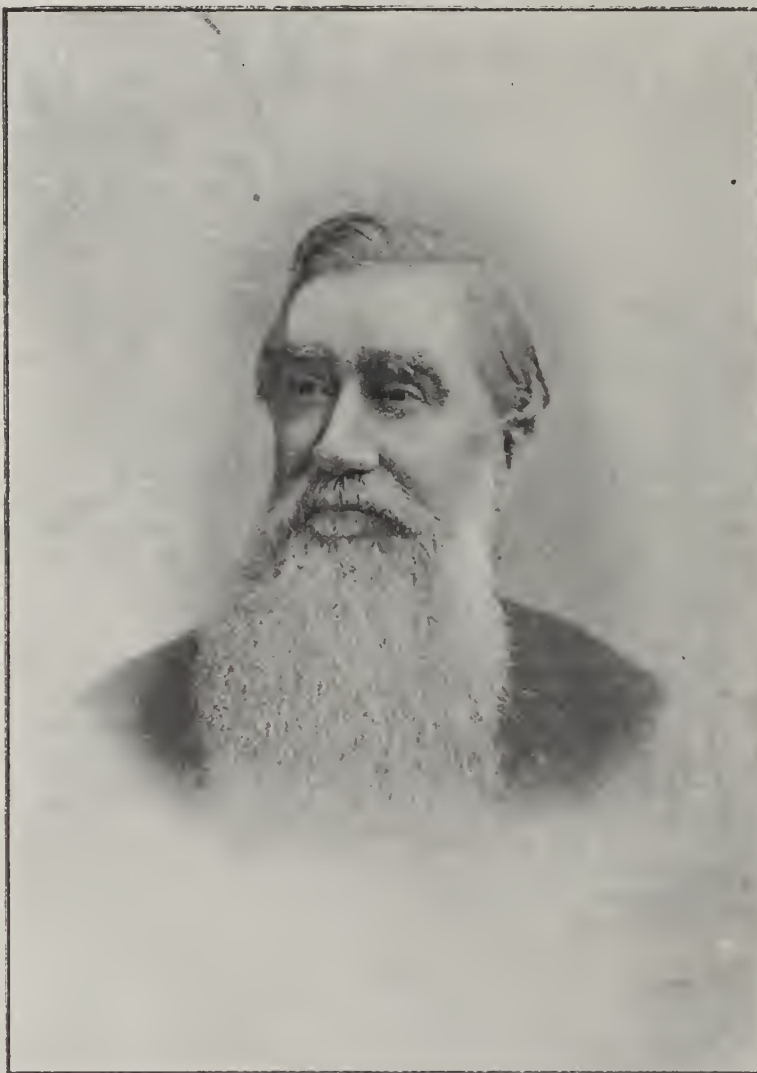
requirement of the Mission is that of a similar building at Trevandrum, the other extremity of the field, and headquarters of the Malayalam work.

Through the advice of Col. Munro, the Resident, who had been the saviour of the country in the recent period of confusion and misrule, and who, for about four years, also

officialated as Dewan to re-organise the government, and who was, therefore, all-powerful in political matters, Mr. Mead was appointed a civil judge in the Nagercoil Court. This greatly increased his influence; but, in accordance with the wishes of the Missionary Society, he resigned the post in about a year. Grants were also made by the Ranee for an

educational endowment. In December, 1819, Mead was joined by Rev. Charles Mault, who afterwards laboured in Travancore unremittingly for thirty-six years.

And now the tide of popular favour flowed in upon the missionaries. Not only did their message commend itself to the conscience of their hearers, but there was, doubtless, in many instances, a mixture of low and inferior motives in embracing the profession of Christianity. Hopes were perhaps indulged of aid in distress, and the kindness of the missionaries—the deeds of Christianity—attracted multitudes who were accustomed to little but contempt and violence from the higher classes of their fellow countrymen, and who could not but feel that the Christian teachers were their best and real friends. All were received under instruction, and those who from time to time appeared to come under



REV. S. MATEER, F.L.S.

the influence of the power of godliness were baptized and received into communion with the Christian Church.

During the two years that followed the arrival of Mead and Mault, about 3,000 persons, chiefly of the Shanar agricultural caste, placed themselves under Christian instruction, casting away their images and emblems of idolatry and devil worship.

In 1821 a new station was opened at Quilon, eighty miles north of Nagercoil, by Rev. John Smith, who, however, returned to England in three or four years on account of ill-health, and little progress was made there till Rev. J. C. Thompson arrived in 1827, and toiled on steadily amid many discouragements till his death in 1850.

The work in the South continued to grow, and in 1827 the Mission was divided into two districts, that of Neyoor being superintended by Mr. Mead, and Nagercoil by Mr. Mault. There were then 2,851 native Christians of all ages, and 1,916 children in the schools. But the remarkable progress of the Gospel awoke the opposition of the enemies of Christianity, and the fires of persecution soon began to rage. Attempts were made to put a stop by violence and calumny to the spread of Divine truth. The specific and ostensible subject of dispute was the wearing of certain articles of dress by the Christian women in opposition to the ancient usages of caste, which had always forbidden the inferior classes to cover the bosom, or to wear any clothing whatever above the waist.

This persecution commenced about the middle of 1827, and continued for two or three years. Threats of arson and assassination were uttered, and several chapels actually burnt down. Christians were seized, insulted, and beaten, and alarm spread amongst the timid people in every direction. But the vile passions of men were overruled for the advancement of the Kingdom of God; the people flocked to the Christian congregations from all directions, voluntarily demolishing their demon shrines, and surrendering their idols and instruments of idolatry to the missionaries. So mightily grew the Word of God and prevailed.

A new era in the history of the Travancore Mission was that of the establishment of new stations, and further rapid progress under the third set of missionaries, who arrived in 1838.

The work had so grown under Messrs. Mead and Mault (aided occasionally for shorter periods by others), that Mr. Mead visited England for reinforcements, reporting the astonishing success of the Mission; and five new men were sent out with him. At the valedictory service on this occasion, no less than thirty-five missionaries (including John Williams) about to sail for Africa, the South Seas, and India, were taken leave of.

Of these brethren Messrs. Abbs, Russell, and Cox opened new stations and laboured in the country for periods of twenty-two to twenty-four years each. Mr. Pattison helped Mr. J. C. Thompson in Quilon for seven years; and Mr. Ramsey, a medical missionary, after about two years accepted a secular engagement.

Rev. J. O. Whitehouse also did excellent work in the training of many useful native helpers from 1842 to 1857; and Rev. E. Lewis, one of our best Tamil preachers, held the charge of the new district of Sauthapuram from 1846 to 1862. Thus in 1858 there were seven stations, 17,000

adherents, and 394 native agents, the result of steady and devoted labour.

But at the end of this twenty years again came a time of trial and persecution. The marvellous spread of Christianity amongst the Shanars and others excited the wrath and jealousy of the higher castes. The slave castes also had been emancipated in 1855. For many years the political condition of Travancore had been very bad. Rajah Martanda Vurmah was superstitious and ascetic, and, though kind and well-meaning, he had not the courage to carry out reforms against the obstacles in the way. Robberies and murder were almost unchecked. The police were corrupt, torture was practised, prisoners were kept long without trial, and forced labour was cruelly exacted. The great question in dispute was really that of caste and religion, progress and reform. But the immediate burning question was the wearing of the upper cloth by Christian women to cover the chest, which was hotly opposed by the Sudras as presumption and impertinence on the part of poorer people.

Again the missionaries were threatened with assassination and arson. Native catechists were seized, sometimes on Sundays, and imprisoned on false charges. Numerous cases of assault on Christians for wearing jackets or upper cloth occurred. Other outrages were committed upon defenceless Christian men and women. Twelve of the chapels were burnt down and Christians were attacked by mobs and driven from some of their villages. In all these scenes of oppression and wrong Government officials and police took part.

In the attempt to obtain protection and redress, the Government officials, the Dewan, and the Resident, General Cullen, endeavoured to throw as much blame as possible on the Shanar converts. But an appeal to the Madras Government produced an order to Travancore to relax their restrictions on the dress of the lower orders, and a Proclamation was issued allowing the use of the jacket, or a *course* cloth to be worn across the chest, but not like women of high castes. These narrow restrictions have by degrees become obsolete, and Christians now dress as they please in accordance with decency and personal taste.

Again large accessions were made to the numbers of the Christian community, many devil temples were demolished, and new congregations formed where hitherto the Gospel had made but little progress.

In the last thirty-three years, during which the writer has been connected with the Mission, marvellous advance has been made. This has been the precise period of political and social progress commenced by Mr. Malthy, Resident, and Sir T. Madava Row, Dewan, and continued by their successors. Reforms began and were necessitated by the riots of 1858 directed against the wearing of the upper cloth by Christian women. In the Mission the first considerable step in advance was taken in connection with the visit of Dr. Mullens as deputation in 1866, by the ordination of four

native ministers as pastors and assistant missionaries, followed by that of seven others in 1867, and others since from time to time, so that there are now eighteen ordained native ministers, either pastors of self-supporting churches, or assistants to the missionaries in their increasingly heavy responsibilities.

The internal organisation and discipline of the Mission has also improved—the ratio of persons who can read, of communicants, and baptized, compared with the total number of regular adherents; the formation, in 1874, of a Church Council for deliberation on all aspects of the work; the organisation of ten strong pastorates, and the growth of self-support and self-government and volunteer effort. Through the kind aid of the native Government, since 1876, towards the secular instruction supplied by us for the education of their people, our educational work has greatly grown, the number of scholars now being 14,766. The districts were also re-arranged, the small district of Santhapuram, close to Nagercoil, being dropped in 1866 in order to provide a resident missionary for Quilon; further redistribution is now in contemplation.

Notwithstanding several untoward events, such as famine and disease in 1861 and virulent cholera in 1888; damaging retrenchments in 1867, dispersing the increased agencies which had been set at work in previous years; and a popular scare on the occasion of the census in 1875; the deaths of valued missionaries and native preachers, and the removal of other workers, the Mission has steadily grown and is growing, not so much now by the gregarious crowding in of adherents as by steady accessions and by Christian teaching, preaching, and education. There are now connected with the Mission seven missionaries, of whom five are in charge of large districts, one is over the College at Nagercoil, and one has charge of the extensive operations of the Medical Mission. There is also a good Mission Press, which pours forth a large amount of valuable literature from year to year. The native preachers number 184 and 19 ordained pastors, and school teachers 433, besides 78 Bible-women. The congregations number 286; the adherents number 49,267, of whom 6,380 are communicants; and native contributions last year amounted to Rs.18,000.

What the Travancore Mission will come to if wisely and Scripturally conducted and fairly maintained, as in the past, we cannot precisely predict; but its leaders and workers have no doubt whatever of the ultimate results in the spread of the Gospel throughout all classes in Travancore, and the influence of such a strong, free, and active Christian Church on the extension of the Gospel in other parts of India.

Mrs. Pickett's Missionary Bazaar, an amusing and vigorous American leaflet, published on this side of the Atlantic by Andrew Stevenson, of Edinburgh, is so often asked after at the Mission House that we have thought well to arrange with the publisher for a London Missionary Society's edition. This is now on sale: single copies, a halfpenny, or postage included, a penny; in quantity, at three shillings the hundred.

A MANSFIELD SETTLEMENT IN CALCUTTA: A PROPOSAL, AND THE REASONS FOR IT.*

THE men on whom, as I think, it is of special importance to bring influence to bear are the English-speaking natives—a large and ever-increasing class. These are the men who must of necessity be the leaders of thought in the country, and their spiritual condition is, in most instances, a very lamentable one. The education they have received at the Government schools and colleges is what I may call an aggressively secular one. The intellectual result is not only to make them despise the religious teaching of their infancy as a mass of old wives' fables—which, to a great extent, it is—but to induce them to assume that all religion is on the same level. Hence they drift, without ballast or compass, into all kinds of speculations, and are particularly ready to take up with latest scientific folly, which says there is no God. I have on my table now a native paper, written, as many of them are, in English, which reproduces, as an extract likely to interest its readers, an oration of Colonel Ingersoll, an American atheist, of an exceedingly flippant and blasphemous kind. Young India, in fact, is fast making up its mind that religion is a superfluity, and God a delusion.

It is an excellent thing in its way to convert a half-savage dweller in the jungle, or a member of the despised and menial castes; but there is little hope of making in any short time, out of such people, an evangelistic agency which shall speak to the nation at large with acceptance and power.

What a power in the land a dozen men of the social position, education, and intellectual calibre of Keshub Chunder Sen would be if they preached the Gospel with the same energy with which he preached his Theism-and-water! How are we to work on these men? They know English well, and there is no language difficulty. Why should it not be possible for some of the best men in England—those whose power over men is known and acknowledged throughout the country—to come out on an apostolic mission to the English-speaking natives of India? The climatic risks need not be faced. An evangelistic tour might begin in November and end in March. The knowledge gained of the kind of work to be done would, I feel sure, bear fruit in England, and induce many of the right kind of men to devote themselves to the work. Why should there not be a Mansfield College Mission in Calcutta?

MONTHLY PRAYER MEETING.

THE next gathering will be on Monday afternoon, May 2nd. From 4 to 5 p.m. of that day we should again like to see the Board Room of the Mission House, 14, Blomfield Street, E.C., filled with friends of the Society met to pray. Information from the mission-fields will be given. The Rev. G. Cousins will preside.

* From a young Englishman living in Bengal.

THE REV. A. N. JOHNSON'S WELCOME TO THE MISSION HOUSE.

A LARGELY attended meeting of Directors, and of members of the Metropolitan Auxiliary Council, was held at the Mission House, on Monday evening, April 11th, to welcome the Rev. Arthur N. Johnson, M.A., as Home Secretary of the Society. Refreshments were served in the Museum at six o'clock, and, after half an hour's pleasant social intercourse, a meeting was commenced in the Board-room by the singing of a hymn, and prayer by the Rev. T. Simon.

The Chairman (J. McLaren, Esq.) first expressed the heartfelt good wishes of all for our worthy friend, the Rev. E. H. Jones, in his retirement, knowing that he would ever have at heart the interests of the Society which he had served so faithfully and loved so truly. His successor had come into office at an eventful period of the Society's history. They had decided to largely increase the staff of missionaries without regard to the question whether the necessary funds were apparently forthcoming or not. The financial year had just closed with an income such as had never before been equalled; but the lack of offers of service from men required solemn and serious consideration. After expressing an earnest hope that the Society would never depart from its past grand record of catholicity, Mr. McLaren gave Mr. Johnson

a hearty hand-shake in the name of all its constituents, promising him support and sympathy, and wishing him God-speed.

The Rev. J. A. Mitchell, B.A. (Nottingham), said he entertained the very highest hopes regarding Mr. Johnson's work for the Society, for which his past labours had in many ways been a fitting preparation.

The Rev. P. T. Forsyth, M.A., and Mr. S. P. Carnley, both of Leicester, bore testimony to the excellence and worth of Mr. Johnson. Mr. Forsyth felt that the Society would have in him not merely an official of an organisation, but an officer of the Kingdom of Christ; and Mr. Carnley re-

marked that Mr. Johnson had been aptly described as a "Progressive."

After prayer by the Rev. J. I. Pearse, of Sheffield, the Rev. Principal Vaughan Pryce promised Mr. Johnson a right hearty welcome from the London ministers, and congratulated him upon having undertaken not a forlorn hope, but a work that was going to be victorious.

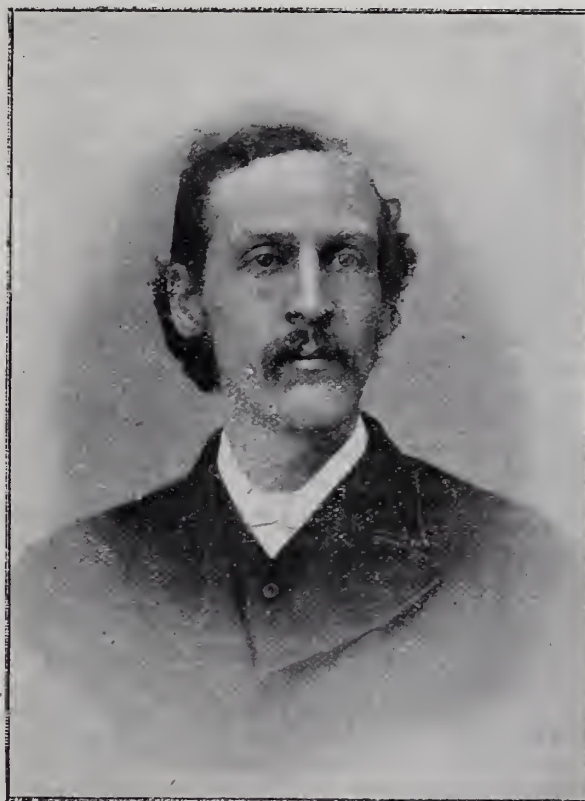
Albert Spicer, Esq., as treasurer, and the Revs. R. Wardlaw Thompson and George Cousins promised Mr. Johnson their warmest sympathy and co-operation.—Mr. Thomp-

son precluded his speech by reading a letter from Mr. Johnson's father (the Rev. G. B. Johnson, of Torquay), which he found it difficult to finish, because, as he said, there flashed across his mind the memory of how his own sainted father felt when he entered into the work of the Foreign Secretariat. The past eleven years had brought much happiness to himself, and he was confident that his new colleague would likewise find a happy fellowship in the Mission House.—Mr. Cousins observed that Mr. Johnson would have an opportunity, such as had rarely fallen to anyone entering upon office, of making the Mission House an inspiring, guiding force to the churches throughout the country in regard to the broader interests of the Church of Christ. The lack of men for the work abroad showed that they must go deep down and touch the spiritual springs of church life.

Mr. Johnson acknowledged the cordial support he had

already received. As regards future plans, he intended to embrace every opportunity of enlisting and deepening the interest of the children in the work, and he was specially thankful for the suggestion that, for the first time, a children's meeting should be held at Exeter Hall in connection with the anniversary of the Society. He felt that it was the work of the churches, and not of the secretaries, to find the men, and he would accordingly pass on to them the first demand made upon him on entering into office of "twelve men in three months."

The proceedings, which had been very hearty throughout, were then brought to a close.



THE REV. A. N. JOHNSON, M.A.



Notice to the CHRONICLE'S "Own Correspondents."—Intelligence should be posted so as to reach the Editor by the 10th of the month preceding the new issue.

CHINA.

THE Rev. R. M. Ross writes from Amoy :
CATCHING THE SPIRIT OF THE HOME CHURCHES. "Our Ho Hoe, or annual Union meeting, has just been held at Chiang Chiu, my old sphere and the scene of much fruitful and enjoyable work. We had a most inspiring and glorious series of gatherings, surpassing in encouragement and resolve anything we have ever seen. Pastors, preachers, and delegates numbered nearly one hundred. The aggregate of admissions to the church during the year has been 136 adults ; number of children baptized 60, making a total of 666 ; total membership, 1,608 ; adherents, 1,351. Native contributions for the year, 3,400 dols., as against 3,287 dols. for the previous twelve months. We have reason to thank God that the quality of our work is superior to that of former years. Mr. Joseland was in the chair, and we all realised the blessed ever-strengthening truth which was well emphasised in the address, 'God with us,' and, because our spiritual susceptibilities were quickened and most of us had come with prepared hearts for a prepared blessing, joyful, hearty praise characterised our meetings, and made the occasion unique in every respect. We have caught your home spirit, and have been privileged to introduce a 'Forward Movement.' The ordination service was most impressive and uplifting. God was veritably in our midst. Goan Tsong was made pastor to assist Mr. Sadler in his arduous work in the North River district ; he had been preacher at Eng-Hok ('everlasting happiness') for several years, and is a very amiable, lovable, and godly man. In the afternoon of the same day we had a most extraordinary time. The Ho-Hoe entered into covenant with God to go forward into an immense field, a Prefecture with seven counties unevangelised, and, indeed, untouched, six days' journey from Leng-na, and ten days' from Amoy. The dialect is totally different from ours, but Mandarin is understood. An appeal was sent forth : 'Who will volunteer for God and Theng Chiu ?' If ever the Holy Spirit moved in the hearts of men it was on that day, many throwing themselves on God for maintenance and leaving their families with their Father in Heaven. Praise, honour, dominion, power, and blessing were again and again ascribed to the Lord our Saviour and Redeemer,

for here was a step taken from which most, if not all, would, under other conditions, have shrunk back. It is a 'Forward Movement,' of which you are hearing the first and only a little, but which is destined to make an epoch in our mission work in China. Theng Chin lies on the border of Kang-sai, and what will be more natural than to go on until we have formed an unbroken line of communication of living, active, consecrated churches to our beloved co-workers of the Hankow Mission ? We asked God for men ; He gave them ; and when He thrusts the labourers out into His vineyard He supplies their wants. On that same afternoon 560 dols. were offered, unsolicited, to establish five centres in five counties, and by the time this notice reaches England a band of men whose hearts God has touched will be in the new region acquiring the dialect and making known the Lord of mankind. Pray for our 'Forward Movement' as we pray for yours, and may God dispose a Christian physician and minister to hear the call of the perishing, which is the call of the Master, and answer back : 'Here am I, send me.' A wave of blessing has passed over us, and it advances and increases in volume. May it reach you all !"

INDIA.

ON February 4th Miss Blomfield moved "FORWARD" IN from Berhanpur to Jeagunge, and MURSHIDABAD. opened the new station there. This advance is looked upon as an earnest of still further aggression in a district of over a million souls, where, for sixty-seven years, the L.M.S. (though the only Society occupying it), has had but one station with a nominal staff of two missionaries, and (in recent years) two Zenana ladies. That such an aggression is needed here was touchingly proved the other day. Miss Robinson, in a village a few miles away, asked an old woman : "Do you know anything of Jesus Christ ?" "How can I know, Miss, if you do not come to teach me ?" Miss Bloomfield has secured an assistant in Miss Baker, formerly of the C.M.S. local staff. The work has opened very hopefully. Many of the women remember Miss Blomfield's former visits, and welcome her as an old friend. Some have learnt hymns from the hymn-books sold fourteen months ago. While the women buy hymn-books in numbers, they are still shy of buying a Gospel portion. The people are timid as to sending their daughters to an English lady's house. One little girl pleaded hard to be allowed to go to school. "Oh, do let me go," she said. "I have only three months more to learn in ; then I must go to my father-in-law's house. Do let me go. I will slip round the corner, and no one shall see me !" But boys come to the Sunday-school and men to the service on Sunday mornings, held by Babu Kushi Nath Biswas, a Bengali Christian teacher. We would ask the prayers of all that God may sustain Miss Blomfield and bless her in this new work. Thus, the "day of small things" shall, in due time, become a day of reaping in the fulness of blessing.

W. G. BROCKWAY.

W. E. ORMSBY, Esq., M.A., LL.D., who opened the Neyoor Mission Hospital last August, has just retired. He was the only Christian judge out of five who constitute the High Court of Travancore. His retirement will deprive the Travancore State of one who is most highly respected throughout the country, though necessarily his place will be filled by another Christian gentleman.

SOUTH TRAVANCORE TRACT SOCIETY. THE Mission Press at Nagercoil is constantly pouring forth a stream of most useful printed matter of various kinds, both for distribution among the heathen, and for the growth in grace of the Christian community. Amongst the latter publications, prepared more especially for Christian preachers, has just been issued a translation of Dr. Morison's work, "The Nature of the Atonement." Rev. A. L. Allan, under whose direction this translation was effected, was able to send to his venerable friend, Dr. Morison, a Tamil copy of the above work as a New Year's present.

A NEW CHAPEL. REV. A. L. ALLAN recently laid the foundation stone of a new chapel at Puttalam, a village in the Nagercoil district. The chapel is to be 75 ft. by 37 ft. The present congregation numbers about 350, and it is expected that they will raise amongst themselves the greater part of the Rs.2,000 required for the enterprise.

E. S. F.

DEATH OF "OLD DANIEL." "OLD DANIEL," whose portrait and autobiography appeared in the February CHRONICLE, died that same month, at the age of seventy-nine. A native minister writes to the Rev. S. Mateer:—"He was very weak and confined to bed for seven months, but his death was happy. On New Year's Day I went to see him, and asked: 'Have you peace in your heart?' He laughed loudly and said: 'Have you any doubt of that? I have no doubt, for I know that my sins were pardoned long ago, and my heart is washed in the precious blood of Jesus. Now, every day I am waiting for Him who has promised to take me to the holy place promised to me and all the redeemed.' After his death we had a special service in the church, and on Sunday suitable sermons were preached to large crowds of people from various surrounding congregations."

AUSTRALIA.

ON Saturday afternoon, February 13th, at the invitation of Mr. Thomas Pratt, our financial agent in Sydney, a number of ladies and gentlemen interested in mission work combined the pleasure of a harbour excursion with that of

meeting the missionaries at present visiting Sydney and Mr. T. L. Devitt, a Director of the Society. The s.s. *Mermaid* had been chartered for the occasion, and about sixty guests put in an appearance, amongst whom were the Revs. W. G. Lawes, F. E. Lawes, A. Pearse, J. King (Melbourne), George Brown (President of the Wesleyan Conference), Messrs. J. Mullens and G. J. Waterhouse, and the Revs. A. W. Murray, S. M. Creagh, S. Ella, and J. Jones (retired missionaries). Almost every one went aboard the *John Williams*, and the eulogies passed upon the neat appearance of the vessel were, says the *Telegraph*, "responded to by the broad smile of pardonable pride which brightened the face of her skipper, Captain Turpic." Several speeches were made upon the return to the *Mermaid*.

MADAGASCAR.

ON the occasion of the first public Bible meeting ever held in the capital, the AMPAMARINANA Church was packed with not less than 1,500 people, and some hundreds went away disappointed. A country pastor, rather given to quaint forms of speech, has since remarked that, when he found himself among the crowd apparently shut out, he bethought himself of the Scripture that says: "They were not able to enter in because of unbelief"; so he made a strenuous effort, and faith and muscle, aided, doubtless, by the fact that he belongs to the clan of Zacchæus, gained him the longed-for place within the walls. The Queen and Prime Minister were present at the meeting, and this helps to account for the very large attendance. The meeting was convened to gain public sympathy and support for a Bible Society, founded among the natives themselves about two years ago. It was started by a very few, but now numbers 120 members. The Society supplies Bibles and Testaments at reduced prices to people in distant parts of the Island. The members not only subscribe, but hold periodical meetings for prayer, and evidently believe that the good to be effected by Bible circulation will depend much on the spirit of faith and prayer in which it is carried on. The most interesting feature in this Society is that it appears to be of native growth, and may, therefore, be expected to develop naturally and to extend its useful work. Stirring speeches were delivered, and much interest was shown by the large audience. The natives were delighted to have their Sovereign among them, and she seemed pleased to be present, and evidently followed with intelligent interest the words of the various speakers. This native Bible Society is but a young and tender plant. God grant it may grow and flourish, and become a very Tree of Life in days to come to thousands throughout this land.

RADANIELA, one of the speakers at the FAMILY PRAYER, above-named meeting, spoke with great force on the blessings the present genera-

tion owe to the introduction of God's Word. He also bore witness to the growing habit of conducting family prayer every evening, at least among the Christians of Antananarivo, and said how pleasant it was to him to hear about eight o'clock in the evening the sound of hymns rising from many houses around his own dwelling.

It has been my happiness this afternoon (February 6th) to receive into the fellowship of the Ambohipotsy Church three young members of our Christian Endeavour Society, the first-fruits of our efforts to win the young. These three children were, during their probation, placed under the care of a deacon and his wife, who were delighted with the clearness and firmness of faith manifested by these young followers of Christ.

W. E. C.

SOUTH SEAS.

AT a united service at Oneroa, at the beginning of the year, addresses were delivered by six chiefs and one king.—The Rev. G. A. Harris reports that there are at present four white settlers keeping stores on Mangaia, but that no drink is allowed to be landed, sold, or tasted on the island. Rarotonga has laws for the regulation of the liquor traffic, so that both whites and natives may get what they wish through a permit of the Government (British). Mangaia insists on local option, and is bent on a determined struggle rather than give in to Rarotongan liquor laws.—Magic lantern slides are wanted very much to interest and amuse the natives.

SHRINE DESTROYED—IDOLS CAPTURED.

DEAR MR. COUSINS,—We have recently been having some very encouraging signs of Divine favour in the Neyoor district. The blessing began in the conversion of a man who, all his life, had been a zealous upholder of heathenism as represented in Puranic legends. He was an idolater on principle, and believed so much in the worship of images, that he had built several shrines, which he filled with images of Pattrikale, one of the ugliest and most fierce of the many Hindu goddesses. A year or two ago he came in contact with some of our Christian teachers, bought a Bible, which he studied with diligence, and, being earnest in his search after truth, he found the words of Christ verified that "those who seek shall find," and he found Christ to be all He claimed to be, the One through whom sin can be forgiven and a new life granted to the soul.

As soon as he received the new life he began to spread it. Through his influence his wife, his father, two of his father's brothers, two younger brothers, and three of his children were

brought to the light, were baptized at the end of last year, and a very glorious time it was for us all.

A few weeks ago, when at one of the district churches, this man came to me to know if I would destroy an idol shrine belonging to the family. He said that after enduring much opposition, and after using much persuasion, all the heathen members of his family who had shares in this shrine had decided to become Christians, and he wanted the idols removed at once. I gladly consented to his request, and on the evening of February 26th my wife, Mrs. Thomson, and I went to the place where the shrine stood. A number of



THE CAPTURED IDOLS.

people who had heard what was about to be done had gathered together. With a few Christian people we surrounded the place, and after singing a hymn I read the 115th Psalm, and spoke to the people assembled about the sin, the folly, and degradation of idolatry. Prayer followed by an old Christian, who has lived a long time in Christ's service, and then I mounted upon the steps of the temple and claimed it in the name of Jesus Christ. The idols, which consisted of two life-sized figures, and a little baby idol, were then removed to a cart we had ready for the

purpose, Mrs. Hacker leading the way, assisted by Mrs. Thomson, with the baby idol; and when this was done, the work of pulling down the shrine was commenced. The roof was taken off and sold the next day, the proceeds devoted to the spread of Christ's Kingdom; and bit by bit, by dint of hard work, the place was laid level with the ground, never more to rise I trust. It was very touching to see the helpless, half-shuddering fear with which many of the bystanders looked upon our action; and although there were loud murmurs of disapproval, there was no actual opposition. Darkness was almost upon us before we had finished our work; but when we had come to an end, we went to the house of the friends who had thus openly broken with idolatry, where they were all assembled—men, women, and children—where we had a glorious prayer-meeting, and commended them to the loving care of our Heavenly Father. They will have very many enemies, for when God gives blessing it always arouses evil in men's hearts; and I ask our friends to pray for these new converts, that their homes and hearts may be made bright with the peace of God.

The idols are now in my care in an outhouse, where they cannot be seen. Before I put them away I took their photograph, a copy of which I enclose. If you could get this in one of the magazines it might interest many. During the last six months over three hundred people have newly joined us, and we have hope that the blessing will continue. These things fill our hearts with great hopes, and we trust they are only heralds of still greater victories in the days to come, when India, freed from superstition, which now holds her down, shall stand erect with both hands stretched toward God.—With kind regards, yours sincerely,

Neyoor, Travancore.

I. H. HACKER.

March 13th, 1892.

EDITORIAL ITEMS.—The run upon *Robert Morrison*, the New Year's Offering Gift-book, has been so great that the exceptionally large edition that was prepared was completely exhausted and an additional 3,000 printed.—The Literature Committee are recognising more and more the need that exists for a supply of cheap popular literature of various styles and kinds, and are arranging accordingly.

FROM one of the French Protestant stations—Massiti—an evangelist and his wife recently went forth to reinforce the band of missionaries labouring among the Barotses on the Zambesi. The young man's mother was advanced in life and it was a trial to leave her, but she said: "My children, don't concern yourselves about the state in which you see me. Go in peace where the Lord calls you, and may He go with and bless you!" So they started, but alas! just after reaching their destination, and at the time when Madame Coillard was dying, the young wife, Yosefina Motsabi, was called away. Apparently she had done nothing for the Zambesi Mission, but, as the missionary adds, she had given herself to it—her youth, her love, her health, her life.

A FEW MISSIONARY FACTS.

THE *Crusader*, a monthly journal of Congregationalism in Penarth, contains the following striking array of missionary facts:—

"To churches that have rediscovered Christ, an outburst of fresh missionary enthusiasm is only natural. The Church of England Missionary Association has decided to send 1,000 more agents into the field. The Baptists and the London Missionary Society are each asking for 100 additional recruits. The churches are receiving a new baptism of the missionary spirit.

"A Russian officer, a few months ago, reported with dismay that the Japanese nobility were secretly Protestant Christians, and only waited for the Mikado's example to avow themselves.

"In China, the question 'Confucius or Christ—which?' is occupying the minds of the thinking portion of the Celestials. The scale, which has hitherto turned emphatically in favour of Confucius, now shows some sign of at last turning in favour of the Nazarene.

"In India, an official report of the Madras Government predicts that if the present tendency be maintained for another generation, the preponderance in the professions and high economic callings of India will belong to the native Christian community.

"The cultured followers of Buddha are by thousands beginning to see a beauty in the Mystic of Galilee, which, before, they had blindly refused to behold.

"In Central Africa, from Zanzibar on the East Coast and from the Congo Mouth on the West Coast, each year the lines of Christian work are extending towards the centre of the Dark Continent, till at last they shall meet. Where there was not a single native Christian fifteen years ago there are now thousands, and most of these tried by bitter persecution. The prows of missionary steamers are ploughing the virgin waters of Central African lakes and rivers, bearing on board ambassadors for Christ on the King's business, scotching the cursed slave trade as they ply. Mackay, of Uganda, tells us how the dusky children of Ham gladly hear of 'Isa,' and Stanley conveys the urgent appeals of powerful chiefs to the English churches for 'white-men teachers to talk to us of Isa.'

"The Christians of the Pacific Islands who, but comparatively few years ago, were cannibals, now, at their own expense, send men to the less-favoured islands of Polynesia to tell the story of the Cross. New Guinea and New Hebrides almost outrival the work in Madagascar.



INDIA.—*Church Building and Music.*—Dr. Grundemann concludes in the April number of the *Allgemeine Missions-Zeitschrift* his interesting and valuable observations on mission work as he saw it in India. He takes up the questions of architecture, sculpture, painting, and music in their relation to the spread of Christianity. In regard to church building, he regrets that in the large towns and at head stations European styles of architecture are employed. On the score of coolness, so desirable in a hot climate, he doubts the wisdom of putting up Gothic churches, while he thinks it would not be easy to make Hindus enter into the symbolic significance of spires pointing heavenwards. As he says, it is exceedingly difficult to arrive at a knowledge of the real thought and feeling of natives with regard to such matters. They are so accustomed to give replies suited, as they hope, to the wishes of foreign questioners. But Dr. G. quotes the words of a Tamil, who expressed his opinion that when any of his fellow-countrymen accepted Christianity, they ceased to be regarded as Tamils by the rest. And this may arise in no small degree from the foreign character of the church buildings and church arrangements with which they are henceforth connected. Dr. G. thinks that the attempt should be made to follow, in regard to building and other matters, the Indian ideal of beauty, and so avoid that marked departure from national idiosyncracies which tends to produce the conviction that native Christians become members of a foreign race. Indian notions of beauty may be distasteful to us, but our ideas are probably equally distasteful to them. On the far more difficult subject of music and singing, Dr. G. throws out some notions worthy of consideration. There is, he says, a Christian Indian national music, and at Ahmednuggur he heard three men, one an aged pastor, sing and play, the subject being prayer—Christian, as compared with heathen, prayer. He says he could not share the pleasure evidently felt by the crowd in the music and singing; yet the whole scene made a deep impression in his mind. He expresses the wish that, in addition to Christian hymns, harmless and pretty songs could be written, especially for children. In an orphanage he found girls joining in a dance and singing a hymn on the sufferings of our Lord. Another remark he makes is, and with this we conclude: "Above all, children should be taught to sing after the manner of their people and not according to our melodies."

SUMATRA.—*Wonderful Progress of the Gospel.*—In our February number we gave a few facts respecting the work of the Rhenish Missionary Society in this Dutch island. But the whole story of the progress of truth among both the heathen and Mohammedan population is such as to warrant us in referring to it again, and at greater length. The history is unfolded in *Der Missions-Freund*, No. 1, 1892. The Island of Sumatra is as large as Sweden, and has for some time been in possession of the Dutch, except the Malay kingdom of Acheen, in the north. Several tribes inhabit the island, but it is chiefly among the Battas that the missionaries have laboured. Previous to the establishment of Dutch rule the Mohammedan Malays sought to propagate their religion by the sword, but under the Dutch they have found their task much easier. The officials appointed in the various districts were Malays, and they used their influence and persuasion to such an extent that when the missionaries first began work at Sipirok they found the whole district subject to Mohammedan influence, and had not mission work begun when it did, the whole Batta nation would in ten years or so have accepted the doctrines of the Koran. Now, among these once savage and even cannibal Battas, there are 1,800 Christians. As many as eleven native pastors have been ordained, while eighty-eight others are working as preachers and teachers, assisted by 272 elders. The territory of this Batta Mission is divided into two unequal parts. In the southern and smaller half there are four head stations, and twenty-one sub-stations (Sipirok, &c.). Here heathen are scarcely to be met with. The 2,500 Christians live among 20,000 hostile Mohammedans. The work here is thus very hard. In the northern division there are fourteen head-stations and sixty sub-stations. Scarcely any profess the Moslem faith. The power of heathenism is broken, and at Silinding almost the whole population has been Christianised. Turning now to the southern part of the field, the missionaries report that their people have much to suffer at the hands of the Mohammedans. While in Silinding, in the north, people are almost ashamed to be heathen, in Sipirok it is a disgrace, in the eyes of the fanatical Moslems, head-men and village rulers, to be a Christian. The chief mosque is at Sipirok. The head-man of the town lives opposite. Fanatical Hadjis (men who have made the pilgrimage to Mecca) are, or we may perhaps say were, sent to all parts where Christianity seems to be finding an entrance. But these missionaries of the False Prophet do nothing to instruct the people in their religion. The Koran has not been translated into the Batta language, and the missionaries affirm that multitudes of the Mohammedans know not whether they worship one god or several. In face of this persistent opposition and persecution the missionaries have been permitted to gather around them 2,000 converts, as we have seen. Indeed, God's hand has been so visibly with them that the Mohammedans themselves have been filled with wonder. Take the following instance. A Mohammedan resolved to go to Mecca, for

the purpose of returning a full-fledged Hadji, qualified to pursue the war against Christianity. The missionary knew the harm that would be done if the man were able to accomplish his purpose. So he and his people prayed that God would defeat it. Tidings came of the man's having reached Mecca, then of his leaving, and of his landing again in Sumatra. The day of his arrival at the station was fixed. He came nearer and nearer, and great preparations were made at Bungabondar to give him almost a royal reception. The Moslems laughed at the missionary and his praying people. But lo! the day before he was fixed to arrive, he was seized with illness and died, and so it was a corpse and not a living man that was brought to the village. The event made a deep impression on all. This, and similar circumstances, have wrought in favour of the Gospel. The altered attitude of the Dutch Government towards missions has also contributed to make the task of the missionaries easier. Now, instead of holding quite aloof or even opposing missions, they counsel the people to send their children to the mission schools. And so it has come to pass that hundreds of Mohammedans have embraced the Gospel. Taking the whole island, 250 were baptized in 1890, and more than 500 were receiving instruction with a view to the rite. In the northern part of the island is the lovely valley of Silinding, which, with its 11,000 Batta Christians, presents a cheering sight on the Lord's-day, as husbands and wives and children repair to the house of God. The triumph of Christianity here may be said to be complete, several chiefs who long opposed the truth having now become humble disciples of Christ. The missionaries attribute much of their progress to the labours of Miss Needham, an English lady, who, reading of the wonderful work in Sumatra, offered her services to the Rhenish Missionary Society. It was an entirely new departure to employ the services of a lady, but they were accepted, and now several German ladies are labouring in various parts of the field, two in Sumatra. Miss Needham's energetic efforts among the women and children have been greatly blessed. At her own cost she has put up a meeting-house, where they can gather for worship, study of the Bible, &c. The recent development of this Mission has been chiefly in the direction of the Toba Lake, which was first seen by a missionary in 1873, and work was not begun there till 1880. Hundreds of converts are grouped at the various stations, and schools are rising in every direction. The station of Laguboti lies on the frontier, between the Dutch territory and the free Batta land. This latter district is thickly populated, and great interest is evinced in the Word of God, which the missionaries are beginning to proclaim there. Several stations have been formed, and a rich harvest of souls is hoped for. We rejoice with our German brethren in the wonderful blessings God has vouchsafed, and we trust they may be able to say, at no distant day, that Mohammedanism, as well as heathenism, has disappeared from Sumatra.

MR. EUGENE STOCK, editorial secretary of the Church Missionary Society, and the Rev. R. W. Stewart, of the Fuh-Kien Mission, are on their way to the Australian colonies as a deputation to friends of their Society in that part of the world, with the view of helping them to promote a fervent missionary spirit. On the occasion of their dismissal, one of the speakers referred to the importance of the mission as requiring both a head and a heart, and happily characterised the Deputation as "a very warm-hearted head, and a very clear-headed heart."

MR. ROBERT P. WILDER, a member of the Executive Committee of the Student Volunteer Movement for Foreign Missions, while visiting this country on his way to India to work among students in Bombay, has given deeply interesting accounts of the revival of missionary interest among the young men of the United States and Canada. This momentous movement originated in a meeting at which Mr. Wilder's father gave an account, in his own drawing-room, of his forty years' experience in India. Mr. Wilder and another gentleman were deputed later on, by a conference at Mount Hermon, to visit the colleges, and by February last year the volunteer roll numbered 6,200 names, scattered throughout the States and Canada in 380 institutions. Mr. Wilder has been pressing home the claims of foreign work to Cambridge students, and about twenty of the fifty-four names attached to the letter recently sent to the C.M.S. Committee were added, in consequence of the influence he has exerted.

THE Church Missionary Society have lately heard by telegram of the death, at Saadani, of Mr. J. H. Redman, one of ten members from one congregation who, in answer to prayer, offered for missionary service during twelve months. Miss Bazett was to have sailed this month to become his wife.—From the other side of Africa has also come the distressing news of the death from hæmaturic fever of Mr. Graham Wilmot Brooke. The Soudan Mission has thus been bereft, by various causes, of every member of the European band which went out, the objects of so much hopeful interest, at the beginning of 1890. "The consecrated devotion of our dear brother to the service of the Lord," says the C.M.S. *Intelligencer*, "and to the evangelisation of Africa were intense, and it was probably his own hope and expectation that he should be found by the last summons either in the Soudan or with his face towards it." Mrs. Brooke arrived in England in February. These ladies in particular, and their larger circles of relatives and friends, have our deepest sympathy.—The Tamil Church of Southern India, under the care of our sister Society, has lost one of its best and ablest leaders in the person of the Rev. W. T. Statthianadham, who was one of the few native Christians who have received the distinction of an honorary degree of B.D. from the Archbishop of Canterbury.

EMANATING from the Army and Navy Prayer Union, an Army and Navy Missionary Union has been formed under the presidency of General Hutchinson (late lay secretary of the C.M.S.), its principal object being the encouragement of missionary interest and enterprise amongst the officers and men of the two services. Like the Prayer Union, this Union is strictly undenominational; its honorary secretaries are Major H. Pelham Burn (Rifle Brigade), The Cherry Orchard, Old Charlton, S.E., for the Army; and Commander Sullivan, R.N., Fleet, Hants, for the Navy—either of whom will be glad to give further information on the subject.



"BY BOAT IN BENGAL; OR, MY FEBRUARY TOUR."

BY BABU PAUL BISWAS, EVANGELIST.

THE following account of a preaching tour on the Bhagirathi is taken from Paul Babu's diary. The district of Murshidebad is crossed from north to south by this river, which is a part of the Ganges Delta.

February 11th.—I left Berhampur at twelve o'clock in the Mission boat *Jessie*, and reached Lalbag at 4.45 p.m. This evening I preached at Panchraba. When I sang a hymn many people gathered round me, and I preached to them on "Finding rest." When my address was over, I sold a copy of a Bengali Christian hymn-book, and gave away tracts in Bengali, Mussulman-Bengali, Urdu, and English. Last September, when I preached here, a young man asked me for a copy of the tract entitled "The Character of Jesus Christ," but I had none with me then. Again, to-day, this same young man came to me for an English tract, and I gave him a copy of "The Character of Jesus Christ." He was very glad to receive it.

February 12th (morning).—I preached at Chowk, getting a good audience, who listened attentively. When the preaching was over a Hindustani asked me if I had any Hindi books. I said "Yes," and showed him a Hindi Matthew; but his friends would not allow him to buy it, and dragged him away! In the evening I preached at Jeagunge, where Miss Blomfield had just opened a new mission station. I had nearly a hundred men and boys to hear me. When I began to sell books and distribute tracts, a lad asked me to give him one; after three minutes he returned it. I asked him why. He said that he had read it. Then I gave him another, which he also returned after having read it. I asked him if he was willing to read more. He readily answered "Yes," and I gave him a third tract, taking which he went away. Here I sold eight Gospel portions and hymn-books.

February 13th.—In the morning I preached again at Jeagunge, and Kushi Babu (one of Miss Blomfield's teachers) helped me by preaching also. We had a good audience, and

sold three Gospels and one hymn-book. When first I advertised our Christian books, no one would buy them; but when I said: "Unless you buy these books and read them, how can you tell whether our religion is true or not?" then one man said: "That is quite true; we ought to read these books," and bought a copy of Luke.

We left Jeagunge at 11 a.m., and reached Dyar Balagatchi at 5.30 p.m. I went to preach there, but could not get an audience, as the men were busy at work in the fields. Next morning I had a few men and women to hear me in this village.

February 15th.—Rain in the morning kept me from going to preach. In the evening I preached at Jungipur to a large audience. I stayed in the neighbourhood of Jungipur for eight days, preaching morning and evening at various stations on both sides of the river. One morning, going to preach, I heard two men in the road saying: "Jesus Christ is not a bad name." This reminded me of Mr. Phillips saying that when people see us, they begin to think of our religion. That day five or six men called me to preach to them. When I began to sing, many others came together. Another day, coming from preaching, I overheard two men saying: "Christians are very good men." Thus, they admire us even though, alas!



THE BOAT "JESSIE."

they do not accept our religion. Another time, when returning to the boat, I met a man who expressed to me his desire to become a Christian. He said: "Since last year I have been wishing to speak to you on the matter." I had not much talk with him then, as another Hindu then joined us; but the next day he came to see me again. I told him that if he believed Christ to be his Saviour, nothing would be able to prevent his becoming a Christian. He has promised to come and see me again.

One evening two pleaders came and tried to disturb my audience, and a little later a boy began striking a tin can, in order to interrupt the preaching, but I am thankful to say that the people still listened attentively.

One morning I met a Bengali gentleman, who knew Mr. Butler, of the Church Missionary Society, Krishnagur. He said: "Mr. Butler is a very good man, and wants me to become a Christian. I indeed have made up my mind to

be a Christian, for I am quite tired of this sinful world, and do not wish any longer to live an ungodly life."

As I was one day distributing tracts, after preaching, a Hindu looking on said to the people: "You are taking books now, but mind, you will have to become Christians. Being a Christian means nothing more than believing Christ as God and Saviour." Afterwards, he said to me: "It is very difficult to know which is the true religion in the world." I told him that if he would seek truth and at the same time pray to God, like St. Augustine, to reveal His truth to him, I am sure He would do so. Then he asked me to go to see him at his house the next day. I did so, and gave him a copy of the English tract "Testimonies of great men to the Bible and Christianity."

One morning, passing through a lane, I found some men sitting in a courtyard smoking opium. I asked whether this did them any good. One said: "No, but rather it has impaired our health and body." He said he could not give it up, for he had been smoking it for the last twenty years, and if he now tried to give it up he would die. Three of these men came on to hear me preach, and I had an interesting discussion with them afterwards.

On the 23rd February I left Jungipur for Berhampur, and, preaching on the way, reached home two days later.

During my tour I had sold twenty-one Scripture portions, sixty-one Bengali Christian hymn-books, and seven Bengali tract books.



THE Toller Christian Band at Kettering have recently received from Mr. A. J. Swann, of Central Africa, a letter that has interested and aroused them. He says: "I thank you and your Band for praying for us. There can be no doubt God has answered those petitions during the past year. . . . Six beloved comrades and my two dear children I have laid to rest under Africa's sod, and yet the finger points onward."

THE Rev. E. Miller, B.A., secretary of the Colchester District Auxiliary, has circulated a financial statement, showing that the thirteen churches have, during the past twelve months, sent to headquarters a net increase of £50, or about 25 per cent. While Lion Walk Church, Colchester, has contributed the handsome sum of £124, the sister church at Head Gate (pastor, Rev. Hugh McKay), has made the largest advance, from £29 to nearly £58. Only three churches show a decrease, in all £4.

AT Western College there has been, during the past twelve months, a strong and increasing interest in foreign missions. There has been established in the College, for nearly two years, a Missionary Band, all the members of which hope to be sent on foreign service. At present there are six members, and they are looking for the addition of at least three more in a month or two. Three of the Band have already been accepted by the Society. During the late winter upwards of forty meetings have been held in the neighbourhood with the object of stirring up enthusiasm for missions, and have been productive of much good. The College lanterns have been used frequently to exhibit slides lent by the Society. At some of the meetings collections were taken, specially in aid of the Forward Movement, and such meetings have been found to be the most successful of all. They have not been held among the rich, but among the poor, whose willingness to help has been inspiring. One poor man, who posted the bills and announced the meeting round the town, gave his services voluntarily in aid of the movement. In another case the young men of a little village paid all the expenses of a meeting, so that the proceeds might go intact to the Society.

A BAND of "Scattered Helpers" has been started by a lady supporter in Glasgow, who thus describes her *modus operandi*:—"Simply giving information about the L.M.S., either by the circulation of its literature or in personal letters, and distributing the collecting cards for pennies. One old woman in Shetland writes: 'I wish it were £5 instead of 5s.; but please send me another card.' I trust and pray that this band of helpers may be largely increased during this year, so that not only the pennies may be secured, but a wide prayerful interest extended and deepened. The immense power of 'littles' is not realised."

PROVIDENCE CONGREGATIONAL CHAPEL AND SCHOOL, Middleton, near Manchester, have doubled their contributions to the Society during the past year, and Mr. W. Dawson, the Auxiliary Secretary, writes: "We propose redoubling our efforts."

THE supporters of the Society at Wickhambrook, Suffolk—a village with about 1,200 inhabitants—have raised £9 for foreign work during the past year, and their recent annual meeting, "though it was a missionary meeting 'without a missionary,' was full of hearty good feeling and spirit."

THE Trowbridge Tabernacle Auxiliary has raised the sum of £202 4s. 9d. for the Society during the past twelve months, the Self-Denial effort bringing in £43 odd. The amount collected in connection with the Juvenile Auxiliary is certainly worthy of being printed in large type, as we see it is in the balance-sheet before us, being no less than £95.



A LADY MISSIONARY (UNE FEMME MISSIONNAIRE : Souvenirs de Mme. Coillard).

WE desire to recommend this little *brochure* to the friends of Mme. Coillard in England, and to all who wish to look upon the portraiture of a true missionary and missionary's wife. In short, concise terms, her exciting and useful career is described, and, at the end, are the letters in which the mourning husband so touchingly narrates the end. Mme. C. was the daughter of the Rev. L. Mackintosh, of Greenock. Brought up in a Christian home, she was always surrounded by Christian influences, but not until after passing through a great spiritual struggle was she able to realise the work of Christ for her. This point attained, she became an earnest Christian, and at once took the warmest interest in foreign missions. It was when living in Paris, and giving English lessons, that she met with Mons. C. The pamphlet then recounts their work in the Lessuto, and subsequently on the Zambesi. The story is well told and is of deepest interest. The work is published by the Paris Missionary Society, and may be had of M. J. Schultz, 2, Rue de Londres, Paris, at the following rates :—1 copy, 1 franc ; 12 copies for 10 francs ; and 50 for 30 francs.

MISSIONARY POINTS AND PICTURES. By Rev. James Johnston. London : The Religious Tract Society. Price 1s.

THIS interesting compilation consists of about a hundred brief records, incidents, episodes, stories, and biographical sketches, bearing upon, or connected with, foreign missions. It is, however, no mere "scissors and paste" production, but bears evidence of independent treatment on the part of the author, and provides in convenient form a small treasury of facts and descriptions illustrative of the many-sided results of missionary enterprise.

A WINTER IN NORTH CHINA. By Rev. T. M. Morris, of Ipswich. With an Introduction by the Rev. Richard Glover, D.D., of Bristol. London : The Religious Tract Society. Price 5s.

DR. GLOVER and Mr. Morris left England in October, 1890, as a special deputation from the Baptist Missionary Society to their missions in North China ; and this volume supplies, in a bright and popular form, a narrative of their visit and states the general conclusions at which they jointly arrived. The reader learns much about Mission work in China as a whole, and reference, more or less full, is made to all the leading British, American, and Continental societies. The work of our own Society is frequently mentioned and described. The introduction by Dr. Glover, the author's proface, and the two concluding chapters, the one on the Religions of China, and the other on Missionary Work and Methods, are specially

valuable, and should be read by all who are interested in the grave and complex problem of China's evangelisation. These two ministers would both be credited with far more than an average acquaintance with missions, and yet they frankly acknowledge that they were not at all prepared to find such a measure of success as they actually did find—indeed, that the half had not been told them. They also became impressed with a profound conviction that the Chinese will accept the Gospel, and that their conversion will mean little less than the conversion of Europe. We lay the book down with an earnest desire for more of such visitations of mission stations by home ministers and members of missionary boards. The reflex influence of such visitation upon the churches would be of incalculable worth. Our very best men ought to go out and see with their own eyes what is being done. They would be welcomed by the missionaries, would communicate and would receive much blessing, and on their return would help to rekindle the missionary zeal of those who "abide by the stuff."

BIBLE TEACHING ON MISSIONS.—V.

BY REV. J. F. B. TINLING, B.A.

"Who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of Thee, and of Thine own have we given Thee."—1 CHRON. xxix. 14.

KING DAVID had greatly desired to build the first national Temple at Jerusalem. Learning that this work was reserved for his son, he put the zeal that would have raised the house into the accumulation of materials for his successor. For a quarter of a century he anticipated the need, and, probably, through the whole of that time systematically dedicated to it the spoils of war, as well as his private economics. The result was the enormous treasure of about four millions sterling, while the contagious enthusiasm so expressed prompted the aristocracy of Israel to a corresponding liberality. Looking upon this magnificent offering, the heart of David was moved, not to pride, but to gratitude, which found vent in the exclamation of our text. His words remind us that—(1) God's cause cannot be patronised. No more than a widow's mite were the King's four millions of his independent getting and giving. He owed all to God, and his unprecedented dedication was only an honest attempt to give fit expression to his unprecedented experience of grace. Will the time ever come when the rich men who profess to walk in the light of the New Testament shall make to God offerings similarly correspondent with their means?

(2) King David, though incomparably the largest giver, did not on that account separate himself in thought from like-minded, though less wealthy worshippers. "Who am I, and what is my people?" he exclaims, in view of the blended service which filled the sacred treasury. Very different is the spirit of some comparatively large givers, the condition of whose liberality is that they be recognised apart, and that, not their spiritual fitness, but their pecuniary gifts, shall

determine their place and influence in the church. Rivalry in giving, by individuals or by churches, may, like the "preaching of envy and strife," be overruled for the furtherance of the Gospel, but it can bring no blessing to those who engage in it. The true spirit ever remembers the oneness of the cause, and, while thankfully doing its utmost, rejoices equally in the grace and service of others.

(3) The liberal mind, as well as the wealth of which it disposes, is the gift of God. The miser reminds all that the latter has no necessary connection with happiness, dignity, or usefulness. All these depend upon moral conditions, and are, as David recognised, the work of God through the truth. In his grateful exclamation is the consciousness of a rich experience of grace, in which his people had shared. Personal and national deliverances and victories, and the discipline of salutary sorrow, had translated the doctrines of law and grace, out of the book of revelation into the life of both king and people.

The enthusiasm of liberality in His cause is itself the choicest gift of Him who "worketh in us to will and to do of His good pleasure." The two kinds of wealth are not often found together. No doubt, in David's day, as in ours, "the deceitfulness of riches choked the word," so that the prevalence of an ungrudging beneficence was rightly hailed by him as a signal evidence of Divine favour. But such favour may be shared by all who seek it, and will be forced upon none. Many wealthy Christians have evidently forgotten how able and willing God is to bless them, and make them blessings as His stewards, and how little can be got out of money by any other use than that of dedication. If the grateful faith which found expression in the millions of David and his officers fitly illustrates the power of Old Testament influences, how does the ordinary beneficence of rich Christians appear in relation to the grace and truth of the Gospel? Surely the five or ten per cent. of the man who spend thousands yearly on personal and domestic comfort proves at least that the best things acknowledged by David have never reached him!

Full hearts are better than full hands. Whether we are rich or poor, let us seek so to fill our hearts with the love of God, which is the true love of man, that every opportunity of rendering service shall be gratefully welcomed, and, if need be, readily purchased with our disposable wealth.

YOUNG MEN'S MISSIONARY BAND.

A MEETING will be held as usual in the Board Room of the Mission House, 14, Blomfield Street, E.C., commencing at 7 p.m., on

Friday, May 6, when papers will be read by Members of the N. W. district.

On Friday, May 13, the meeting for Young Men in the City Temple (see advertisement on wrapper) will take the place of the meeting in the Mission House.



CHINA.—The Rev. J. Macgowan, in common with other members of the Amoy Mission, suffered severely from influenza, and by last advices was to go to Hong Kong on a health trip.—Mr. W. G. Terrell writes that the result of his first visit to Hiao Kan, in company with Dr. Griffith John and the Rev. C. G. Sparham, is that he is more than ever thankful that he has been permitted to engage in so glorious a work. He has been greatly impressed by the wonderful opportunities for service that are opening up on every hand.—We have recently heard of a minister in Scotland who acknowledges owing all he is to-day, under God, to our lamented friend, the Rev. J. Gilmour, his college mate, who prayed for him for a number of years. Thus we learn another lesson from the life of this zealous and consecrated worker.—Dr. Sewell McFarlane mentions that as Hsiao-Chang is out of the ordinary rut, very few foreigners visit his station from one year's end to another; but in January he was favoured by two visitors—one an American missionary, and the other a colporteur of the American Bible Society. These seasons were like an oasis in the lonely Chili plain. In the course of his medical work, amusing incidents occasionally arise, such as the following:—A Yamen runner who formerly used to join the crowd and designate him "foreign devil" came for treatment of an ulcer, and at a later stage it became necessary to resort to skin-grafting. As none of his assistants were willing to part with the needed skin, the doctor supplied the deficiency from his own leg, and "in process of time the wound healed. On leaving the hospital, the man expressed his gratitude for the treatment received, and I replied, as a parting shot, 'When you get home, you must not call us "foreign devils" after this, for you are now a little bit of a "foreign devil" yourself.'"

INDIA.—Mrs. Stephenson will be leaving Gooty for England early in the present month (May).—The Rev. S. Mateer has been elected a vice-president of the Madras Auxiliary Bible Society, in recognition of long and valuable services to the Society, especially as a reviser of the Malayalam Bible.

MADAGASCAR.—A large number of British residents escorted Mr. and Mrs. Pickersgill (the British Vice-Consul and his wife) about two miles out of Antananarivo, and thus started them on their homeward journey. "On a group of rocks, honoured by many a similar farewell, and by many a greeting of friends newly arrived, we," says the Rev. W. E. Cousins, "bade our friends good-bye, and with bare heads joined in singing 'God save the Queen,' concluding with three ringing British cheers. Mr. and Mrs. Pickersgill have evidently gained the good opinion of the British community here, and it is pleasant to L.M.S. missionaries to see how well an old fellow-worker has filled an onerous and responsible position."—Miss Bowesman, who went out to Antananarivo about eighteen years ago to take Miss Ryam's place at the hospital, has been compelled by ill-health to give up her work.—A recent English visitor to Madagascar

(Capt. Barlow) generously left behind him contributions of £25 each to Mr. Mackay's new hospital, and to the Rev. P. G. Peake's leper homes.—Dr. R. N. Cust has once again led the Royal Geographical Society into a kindly act of recognition of a member of our staff of missionaries, the recipient of the "Back Grant" for 1892 being the Rev. J. Sibree, "for his many years' work on the geography and bibliography of Madagascar."

AFRICA.—Mrs. Helm, widow of the Rev. D. J. Helm, formerly missionary of the Society at Zuurbraak, whose death we announce in another column, was the mother of the Rev. C. D. Helm, of Hope Fountain; her husband being also the son of one of our early missionaries—the Rev. Henry Helm. In this way the connection of this devoted missionary family with our Society dates back to 1811; Zuurbraak, Cape Colony, being the principal scene of their labours, until one of their number was set apart to occupy a difficult and trying outpost in Matebeleland—a position in which he is well sustaining the long family record of consecration to Christ's work among the heathen.—The decease of the Rev. Richard Birt removes another honoured name from the list of South African missionaries. Mr. Birt was a patriarch in service, having been born May, 1810, at Bromsberrow, Gloucestershire; ordained in June, 1838, at the Weigh House Chapel; and appointed to Kafirland. Early in 1843, the health of his first wife (*née* Eliza Budden) having failed, Mr. and Mrs. Birt visited the sea-coast; but on their way back the wagon was overturned, and Mrs. Birt was killed on the spot. Mr. Birt afterwards married Mrs. Margaret Fleischer. In 1846, he was compelled by the Kafir War to retire to Somerset, while his station at Umxelo was destroyed. After various delays arising from the Kafir War, he, in August, 1848, commenced a new station at Peulton. On Christmas Day, 1850, another Kafir outbreak upon the station compelled the flight of Mr. Birt, with his family and the people of the station, who all took refuge at King William's Town, while all the newly-erected mission buildings were destroyed. Mr. Birt proceeded to Cape Town, and in September, 1852, he rejoined his people, who were still at King William's Town, and steps were taken towards restoring the station at Peulton. The church there has for some years been partially self-supporting, and more closely connected with the South Africa Congregational Union than with the Society. In 1888, the Directors joined in celebrating Mr. Birt's jubilee of service.

SOUTH SEAS.—The Rev. S. J. Whitmee attended a native service on the morning of his arrival at Apia, and found that he understood the language as well as if he had never been away. After a time he rode down to his old home at Leulumoea, where he had to pass through many trying scenes. He was glad to mount his horse in the evening, and ride back the seventeen miles to Apia. Mr. Whitmee finds that he bears a remarkable reputation as a rider in former times. For example, a servant of the Chief Justice reported that he was a wonderful rider years ago, and had a horse that was as swift as the wind. "If he saw the rain coming, he just let his horse go, and the rain never could catch him." "But," adds Mr. Whitmee, "I am afraid I must acknowledge the story as apocryphal."—The Rev. F. W. Walker arrived in Sydney from New Guinea at the end of February, for a short stay for the benefit of his health.

ANNOUNCEMENTS.

ARRIVALS IN ENGLAND.

The Rev. E. GREAVES, from MURZAPUR, North India, per steamer *Rome*, at Plymouth, March 19th.

MISS LINLEY and Miss FLETCHER, from CALCUTTA, North India, per steamer *Ganges*, at Plymouth, March 30th.

The Rev. F. E. LAWES, MRS. LAWES, and three children, from NIUE, South Pacific, per steamer *Oroya*, April 14th.

MRS. GOFFIN and two children, from Kadir, South India, per steamer *Shannon* April 15th.

BIRTHS.

WILLIAMS.—January 26th, at Molepolole, Bechuanaland, South Africa, the wife of the Rev. Howard Williams, of a son.

HUCKETT.—February 27th, at Antananarivo, Madagascar, the wife of the Rev. Walter Hockett, of Vonizongo, of a son.

BEGG.—March 11th, at Calcutta, North India, the wife of the Rev. A. P. Begg, B.A., of a son.

MARRIAGE.

DIGNUM—HARLEY.—February 17th, at Christ Church, Cuddapah, by the Rev. W. Pritchard Shaw, assisted by the Rev. M. N. Atkinson, the Rev. Arthur A. Dignum, of Salem, South India, to Edith Emily, daughter of H. C. R. Harley.

DEATHS.

HELM.—March 16th, at Zuurbraak, South Africa, Johanna, widow of the late Rev. Daniel J. Helm, aged 73 years.

BIRT.—March 20th, at Peulton, South Africa, the Rev. Richard Birt, aged 81 years.

In common with all her friends, and the admirers of the wonderful activity and skill with which she has sustained her great burden of important service at Harley House, we were deeply sorry to hear some time ago that Mrs. Grattan Guinness, sen., had sustained a paralytic stroke. With corresponding relief and thankfulness, we learn from *Regions Beyond* that her recovery has been steady from the first. She is now able to get up every day, and to be a good deal in the garden when the weather is bright enough. There seems good reason to hope for ultimate complete restoration. The same number of the magazine reports the return of her son "worn and thin, and very 'Congo-looking,' but otherwise himself"; it contains lengthy obituary notices of the late Mr. J. McKittrick and Mr. G. W. Brooke; and altogether the magazine is intensely interesting.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the Rev. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the Rev. GEORGE COUSINS, Editorial Secretary, 14, Blomfield Street, London, E.C.

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